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HISTORY AND BIOGRAPHY.

Memoir of Robert Clarke.

ROBERT CLARKE, the son of Cuthbert Clarke, an eminent provincial lecturer in natural and experimental philosophy, was born at — in Northumberland, in August 1767. As his family removed soon after this into Devonshire, he was carried through London whilst a child. But returning, in a short time, to the north of England, his early years were passed partly at Dalton-le-Dale, in the county of Durham, and afterwards at Belford, where his father successively resided, as a farmer. After the necessary rudiments of education, his attention was chiefly directed to mathematics and natural philosophy, in which, under his father's eye, he made considerable progress: his knowledge of the Latin and French languages being obtained at a later period of his life. Having chosen Surgery and Medicine as his future profession, he was placed under the care of Mr. Maxwell, of Newcastle-upon-Tyne, till he had completed his nineteenth year; and then, removing to Edinburgh for a season, he attended Dr. Black's Lectures on Chemistry, and the courses of other eminent professors. In 1787, he engaged himself for about a year, as assistant to a Surgeon and Apothecary, in Sunderland; and afterwards resided two years, in the same capacity, with Mr. George Midford, of Morpeth, with whom he formed a strong and lasting intimacy. At this time he was particularly noticed by Dr. Keith, the friend of Beattie,* who was settled in that town, as a physician.

Proceeding to Leith, in 1790, on the death of his father, who had received subscriptions for a course of Lectures, which he was not able to deliver, Mr. Clarke offered either to return the money, or to give the course himself.

The latter alternative was accepted, and his performance very generally approved. For a lecturer indeed, he had some of the most essential qualifications, uniting a clear and forcible delivery, to an accurate knowledge of his subject. His father having been, for many years, engaged in the annual publication of a *New Astronomical Tide Calendar* for several of the northern ports, had recommended him, a short time before his death, to the publishers, as in every respect competent to continue it. Mr. Clarke, therefore, after surveying the different places, for which the tables were adapted, continued the publication till the winter of 1796, when, the pecuniary recompense having never been adequate to the labour, it ceased, amidst increasing engagements, to be an object deserving his attention.

In 1791, he formed another professional engagement at Sunderland, which, lasting about two years, from the cultivation of some private friendships, and the growing celebrity of his talents, fixed the destiny of his future life. During this period he was particularly active in promoting the object of the *Humane Society*, for the recovery of persons in a state of suspended animation; and for his great exertions, and his successful treatment of some difficult cases, he was elected an honorary member, and received the thanks of the committee. At the same time, he was a leading member of the *Speculative Society* for liberal and scientific discussion. And, at the close of his engagement, he was occupied, for some months, in drawing plans for the specification of a patent for spinning hemp and laying ropes by machinery.

In October 1798, Mr. Clarke went again to Edinburgh to complete his professional studies. He was supported, on this occasion, by the liberality of some private friends, anxious to release him from that state of depend-

* See Forbes's Account of the Life and Writings of Beattie, 8vo. vol. iii. p. 28.

ence, by which his talents had been hitherto confined; and he was introduced by Dr. Keith, to the acquaintance of some eminent private lecturers and professors. He matriculated in the university as a student in the *practice of medicine*, and applied himself assiduously to anatomy, under the direction of Mr. John Bell; whose esteem and confidence he gained by his ingenuity and unwearied exertion. His attention was at the same time directed to *midwifery*, and other subjects necessary in country practice. As a relaxation he occasionally attended the meetings of the *Medical Society*, and distinguished himself in their debates. "If the gentleman," said he, one evening, in discussing the power of stimulants, "to whom I am opposed, be at all acquainted with the nature of fermented liquors,—if he has any knowledge of the effects of opium, he must admit the argument I now maintain;" a remark which produced a strong sensation among his hearers, as his adversary was known to indulge rather freely in their use. About this time Mr. Midford, who had declined practice, very handsomely offered to introduce him to his friends at Morpeth, on the removal of his own immediate successor.

But other prospects had already opened on his view, and, on his return to Sunderland, in March 1794, he commenced practice. Soon after this, on the establishment of a *Dispensary*, he offered his services as one of the Surgeons. But, although he was in every respect qualified for the situation; and his claims, enforced by the recommendation of Mr. Bell, were strenuously and respectably supported; a powerful confederacy was arrayed against him, which effectually prevented his success. And yet, notwithstanding the regret which he felt on this occasion, the disappointment proved of little real moment, as his practice, being generally successful, continued to increase. Directing his knowledge of mechanics to professional purposes, he constructed a *key instrument for drawing teeth*, on an improved plan; and made some useful alterations in *Sarigny's field tourniquet*, as the amusement of his leisure hours. The principle upon which they were constructed, illustrated with explanatory drawings, were successively communicated to the ingenious Mr. An-

thony Carlisle; by whom the former was inserted in the *Medical Facts and Observations*, and the plan of both very highly approved. Mr. Clarke's acquaintance with this eminent surgeon had commenced, on his visiting Sunderland, in the summer of 1794, when they had received mutual pleasure and instruction, from the intelligence and originality which marked each other's conversation, on matters of common interest and pursuit. In February 1795, Mr. Clarke was one of the founders of the Sunderland Subscription Library, and afterwards took an active part in the proceedings of the managing committee.

Mr. Clarke's attention having been directed, as a mechanic and an anatomist, to the awkward posture in which ships' pumps are usually worked by means of a brake, and the consequent exhaustion of human strength, in circumstances where every exertion is required, proposed to substitute a curved lever, acting by an easy motion of the body as in rowing, and, after various models and drawings, succeeded in reducing it to practice. A pump on this construction was adopted on board the *Archimedes*, a vessel of 850 tons, belonging to the port of Sunderland, in January 1797, and, on repeated trials, was found to deliver more than twice the quantity of water discharged by a common pump in the same time. An account of this *Attempt*, with an illustrative plate, being afterwards inserted in the ninth volume of the *Repertory of Arts*, a few copies of it were printed separately for his friends. But notwithstanding the success of this experiment, and the united testimony of the sailors, to the relief which it afforded them in a stormy passage to the Baltic, it attracted very little notice, or, like too many other schemes of improvement, was hastily and decidedly rejected.

Mr. Clarke, in the mean while, had held frequent communications with the architect employed in constructing the cast iron bridge at Bishopwearmouth, and had occasionally offered his suggestions during the progress of that important work. To preserve an accurate view of the mechanism employed in turning the arch, he commenced a drawing of the bridge, as it appeared before the scaffolding was removed, intending it

as a present to a friend. Although he had hitherto cultivated the art of design almost entirely with respect to the human figure, and had paid little attention to either landscape or perspective, beauty and accuracy were, so admirably blended in this striking view, that, with all the general effect of an elegant picture, every block of iron of which the outward range was composed, every piece of timber of which the scaffolding was framed, and every tier of stones in either buttress, might be distinctly traced. The general admiration which he thus excited, and the marked approbation of the parties immediately concerned in the structure, induced Mr. Clarke not only to publish it, but to undertake, as a companion, a drawing of the finished bridge. By his persevering industry, this new design was also carefully completed, and, combining elegance with accuracy, gave very general satisfaction. It may be worthy of remark, that whilst one part of it was executed with the assistance of mathematical instruments, the other was finished by the nice discrimination of his eye. Two handsome *aquatinta* plates, with a separate plan of the sectional parts, were successively offered to the public; which, affording a striking proof of his taste and ingenuity, will long perpetuate his name.

His reputation was now established on a solid basis, and, with his increasing practice, the clouds, which had obscured his early prospects, were beginning rapidly to disperse. But the intense application, which had been requisite to complete these drawings without neglecting his professional engagements, had proved injurious to his health. The symptoms of a consumption appeared early in 1797; but a change of air and relaxation, were in vain recommended to him, whilst any chance of his recovery remained. In the following winter, under a strong conviction of his approaching death, he committed several papers, including an *Anatomical Work*, in which he had made some progress,

to the flames. At times, indeed, the vigour of his genius seemed to be restored, and his favourite sciences still held a firm possession of his mind. In speaking one day on the early period, which nature had too often put to the pursuits of artists, he feelingly exclaimed, "she has put an indelible stamp on me." He received a proof engraving of his finished bridge in January 1798, and expressed himself much pleased with the execution, and the prospect of its early appearance. But his illness was then gaining fast upon him, and he lived not to witness that event. On the 24th of February, he closed his short and active career, and was followed to the grave by a respectable attendance of his friends. No monumental inscription marks the site of his remains; but the remembrance of his genius and exertions, will not soon be erased from their minds.

The character of Mr. Clarke is best described in the circumstances of his life. He displayed a strong intuitive genius, and a ready comprehension, in all his favourite pursuits; entering with ardour and energy into matters of physiology and mechanical science, and maintaining his opinions thereon with extraordinary force and precision. Skilful and judicious in his professional practice, he acquired the confidence of his patients in a very high degree. He was fertile in the invention, and ready in the application of mechanical expedients; and conversant in the most useful branches of practical mathematics. He excelled also in the correct delineation of anatomical figures, and plans of mechanism and philosophical apparatus, before his genius, as a draftsman, was so successfully developed, in his representations of the iron bridge. To these subjects his attention was almost exclusively confined. He was at the same time a man of honour and probity, keenly susceptible of injury and kindness, and, by the united force of his talents and his character, had conciliated a very general esteem.

March 6, 1815.

G. W. M.

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox

(Continued from p. 473.)

13. *Indian Letter. (Produced by Mr. Fox in the debate on the Charges against Mr. Hastings, June 1, 1786.)*

TRANSLATION of a letter from a wife of Hafez Rhamet Khan to Colonel Champion,

"The English gentleman renowned through Indostan for justice, equity and compassionating the miserable. Hafez Rhamet Khan for forty years governed this country, and the very beasts of the forest trembled at his bravery. The will of God is resistless; he is slain, and to his children not an atom remains, but they are cast from their habitations, naked, and exposed to the winds and the heat, and the burning sand, and perishing for want even of rice and water: how shall I either write or state my condition? My sighs dry my ink and scorch my paper. It is evident as the sun the English are brave and merciful, and whomsoever they subdue, their children they preserve, who forget their sorrows by the kind treatment they receive; nor draw the sword in an unjust cause. Yesterday I was chief of a hundred thousand people; to-day I am in want even of a cup of water; and where I commanded, I am prisoner: fortune is fickle, she raises the humble and lowers the exalted: but I am innocent, and if any one is guilty it is Hafez: but why should the innocent be punished for the errors of their father? I am taken like a beast in a snare, without resting-place by night or shade by day. From you, Sir, I hope justice and compassion; for I am as a bird confined in a cage: 'tis better to give up life by the dagger, than famish thus by hunger and thirst. You, I hope, Sir, will reflect on my state, or my misfortunes will be doubled: I have nothing left: pardon this paper."

14. *Politeness not the same as Humanity. (June 1, 1786.)*

In this corner of the world, happily for us, we see few atrocious acts of cruelty, and are strangers to that fierceness of temper and unfeeling disposition which prevails very much in other quarters of the globe. The

people we converse with are in general mild and humane, and have an external politeness and softness of manner, which we suppose to be the natural effect of these qualities: and wherever we meet with that external appearance in any man, we are apt to persuade ourselves that he is possessed of these virtues; but in fact they have no natural connexion in themselves, and we often find that those who are of an insinuating, soft and engaging manner, conceal more cruelty and inveterate hatred in their temper, and have less of real sensibility for the distresses of others, than men of a very different external appearance: men whose manner appears full of warmth and passion, have generally more real tenderness and humanity than others who are calm, cool and collected in their behaviour.

15. *Abolition of the Slave Trade. (May 9, 1788.)*

The Right Honourable Gentleman (Mr. Pitt) was pleased to observe, that it had been a very general opinion that the African Slave Trade should be put a stop to. Again, he had said, that others had not gone so far, but had given it as their opinion, that it required to be revised and regulated. Mr. Fox said he had no scruple to declare, in the onset, that his opinion of this momentous business was, that the slave-trade ought not to be regulated, but destroyed. To this opinion his mind was pretty nearly made up; and he was persuaded, that the more the subject was considered, the more his opinion would gain ground; and it would be admitted, that to consider the subject in any other manner, and on any other principles than those of humanity and justice, was idle and absurd. If there were any such men, and he did not know but there were those, who, led away by local and interested considerations, thought the slave-trade might still continue under certain modifications, those men were the dupes of error, and mistook what they thought their interest, for what he would undertake to convince them was not their interest;—since nothing could be the true interest of any de-

scription of men that revolted against the principles of justice and humanity.

16. *House of Brunswick.* (Dec. 16, 1788.)

To the House of Brunswick this country stood, in an eminent degree indebted; and, indeed, few princes ever deserved the love of their subjects more than the princes of that house. Since their accession to the throne, their government had been such as to render it highly improbable, that there should ever be ground for an act of exclusion to pass, to set aside one of their heirs from the succession, or that such a circumstance should ever become a necessary subject of contemplation. If the princes of the House of Brunswick had, at any time, differed with their subjects, it had been only on collateral points, which had been easily adjusted in parliament. No one of the princes of that house had ever made any attempt against the constitution of the country; although, had such a mischievous design been meditated, a party could have been found in existence, and ready to abet them in any scheme, the blackest and most fatal that ever tyrant devised against the liberties or the happiness of his subjects. The love, therefore, of the people was due to the illustrious family on the throne, in so peculiar and eminent a degree, that every circumstance which looked as if it could at any time endanger the hereditary right of the House of Brunswick to the succession, ought to be guarded against with peculiar jealousy.

17. *Influence of the Crown.* (Regency Debate, Dec. 16, 1788.)

Upon this occasion, Mr. Fox remarked, that his own resistance against the latter (encroachment of prerogative), when it had been thought increasing unconstitutionally, was well known. The influence of the crown had been more than once checked in that House, and he really believed to the advantage of the people. Whenever the executive authority was urged beyond its reasonable extent, it ought to be resisted, and he carried his ideas on that head so far, that he had not scrupled to declare that the supplies ought to be stopped if the

royal assent were refused to a constitutional curtailment of any obnoxious and dangerous prerogative. Moderate men, he was aware, thought this a violent doctrine; but he had uniformly maintained it; and the public had derived advantage from its having been carried into effect. He desired to ask, however, if this was an occasion for exercising the constitutional power of resisting the prerogative or the influence of the crown in that House? He had ever made it his pride to combat with the crown in the plenitude of its power and the fulness of its authority; he wished not to trample on its rights when it lay extended at their feet, deprived of its functions and incapable of resistance. Let the right honourable gentleman pride himself on a victory obtained against a defenceless foe! Let him boast of a triumph where no battle had been fought, and, consequently, where no glory could be obtained! Let him take advantage of the calamities of human nature; let him, like an unfeeling lord of the manor, riot in the riches to be acquired by plundering shipwrecks, by rigorously asserting a right to the waifs, estrays, deodands, and all the accumulated produce of the various accidents which misfortune could throw into his power! Let it not be my boast, said Mr. Fox, to have gained such victories, obtained such triumphs, or availed myself of wealth so acquired.

18. *Parliamentary Majorities.* (Dec. 16, 1788.)

In majorities, Mr. Fox declared he had no great trust; he had for many years had the mortification to find himself in a minority in that house; and yet, upon a change of situation, he had generally found, that the majority, who had before divided against him, divided with him. For more than eighteen years of his political life had he been obliged to stem the torrent of power, and sometimes he had enjoyed the satisfaction of finding himself in a majority of the same parliament, of which, in the prosecution of the same principles and the declaration of the same designs, he had before been only supported by a minority.

MISCELLANEOUS COMMUNICATIONS.

Bridport, August 17, 1815.

SIR,

IF you think the following observations on modern religious enthusiasm, tend to guard against its influence, and to promote the cause of sober inquiry and Christian truth, your insertion of them in your valuable Repository will oblige your sincere friend and constant reader,

THOMAS HOWE.

In all ages men in whom melancholy has mixed with devotion, or whose conceit of themselves has raised them into an opinion of a greater familiarity with God, and a nearer admittance to his favour, than is afforded to others, have often flattered themselves with a persuasion of an immediate intercourse with the Deity, and frequent communications from the divine spirit.

LOCKE.

To trace the errors which prevail among any class of religious professors to their genuine source, is a useful undertaking, as it tends, if not to convince them of their mistakes, to preserve other Christians from falling into them, and to induce them to employ their reason and understanding in the examination of the records of divine truth. For want of this, what numbers of persons are daily deceived by religious pretensions, without sufficient ground to support them! They indeed have no guard against either enthusiasm or imposture, and both the one and the other may be traced among many Christian sects, to the mortification of the rational believer, and the triumph of the infidel. Among persons of this description, pretensions to communications immediately from heaven are not uncommon. The reveries of a disordered fancy are mistaken for supernatural impressions, and prophetic dreams and extatic visions with which these favoured servants of the Lord suppose themselves to be indulged, are the frequent theme of pious exultation. Illiterate persons of strong feelings, a glowing imagination and ardent affections, united with a serious turn of mind, and a little of that human vanity from which even the saints are not wholly exempt, are fitly disposed, either to receive such supernatural communications themselves, or to give implicit credit to them in others. I mean not

to assert that all religious enthusiasts are illiterate. Most of my readers probably recollect an instance some years ago of a gentleman* of considerable learning, and especially well versed in eastern literature, who wrote a pamphlet on prophecy, and delivered an eloquent harangue in the British House of Commons of which he was a respectable member, in vindication of the wild predictions of the pitiable lunatic Brothers. This however may be considered only as an exception to the general rule above stated, and it is truly mortifying to the pride of the human intellect, that the best and most accomplished is liable to perversions of various kinds.

In the same class also may be put the late celebrated Rev. John Wesley, who though by no means a profound scholar, had certainly a respectable portion of human learning. While perusing the journals published by him in the early part of his ministry (of which there are some curious extracts in Bishop Warburton's 'Doctrine of Grace') all sober persons, I presume, will be disposed to attribute the miracles of various kinds which he relates respecting himself, to an over-heated imagination which presented its delusions to his mind as real facts; or to his ascribing to supernatural operation, what might be accounted for by natural means. Let the reader take the following specimen:—"My horse was exceeding lame. We could not discern what it was that was amiss, and yet he could scarce set his foot on the ground. My head ached more than it had done for some months (what I here aver is the naked fact, let every man account for it as he sees good). I then thought, cannot God *heal* either man or beast, by any means, or *without any!* Immediately my weariness and head-ache ceased, and my horse's lameness, *in the same instant*. Nor did he halt any more either that day or the next." Wesley's Journal from Oct. 27, 1743, to Nov. 17, 1746. Bp. Warburton on the Doctrine of Grace, p. 100. It is evident Mr. Wesley really thought that a *miracle* was wrought in behalf of himself and his

* Mr. Halhed.

horse, (for I give him credit for sincerity,) and accounts for it on this principle, that "God *can* heal by any means or *without any*." This is true. He certainly *can* by his own immediate agency support human life without the use of food. But *does* he therefore do it? Do we not find it necessary to prepare and use that mean which he graciously affords us in the course of his providence, for the preservation of our frail bodies? He *can* by his own immediate energy stop in a moment the progress of disease, and arrest the stroke of death. Instead of this, however, he has communicated a healing virtue to medicine, and enables the physician to acquire skill in order to administer it. He *can* by his own immediate energy cause a barren field to produce a plentiful crop of corn. But the husbandman who should trust to such a miraculous operation, on the maxim of Mr. Wesley, that God *can* work with any means or *without any*, and on this presumption neglect to prepare the ground and sow the precious seed, would be justly deemed bereft of his senses. Is there not an analogy between the works of nature, and the dispensations of grace? In *both* the Almighty operates by *general* laws, from which he does not deviate, but for important reasons founded in infinite wisdom and goodness. As Mr. Wesley advanced in life and his enthusiasm abated, I believe it will be found that miraculous operations declined in an exact proportion. His present followers in general moreover, by no means run into the extravagancies of some of their predecessors. Greater attention, I am told, is paid to the qualifications of their preachers, and their mode of preaching is more sober and practical. There is indeed, I think, ground to hope, that many of them will eventually become advocates for the pure, rational religion of the gospel, without losing their zeal for the instruction and salvation of the lower classes of the community.

"A consummation this devoutly to be wished."

Enthusiasts make religion consist, not in a rational, practical, vital principle in the soul, displaying its reality and power at all times and in all circumstances, by disposing men to an

uniform, consistent course of Christian obedience, but in certain *internal* impressions and *feelings* which they ascribe to *supernatural* influence. These feelings however are known to be as much affected by the state of the animal spirits, and "the false creations proceeding from the heat-oppressed brain," as is the barometer by the changes of the atmosphere.

My attention has been particularly directed to the subject of religious enthusiasm, by a letter lately written to a respectable friend of mine, and sent to me with a request to make such observations as the perusal of it might suggest. The writer is a zealous advocate for the divine mission of Joanna Southcott. After the very interesting account you gave of this pretended prophetess in your Repository of January last, (p. 58) conducting her to her death-bed and the silent grave, one would naturally conceive, that all the sanguine expectations of her deluded disciples were buried with her to be revived no more. It appears however that this is not the case. On the best information I have been able to acquire respecting this woman, I am satisfied, she was rather an *enthusiast* than an *impostor*, that she was herself deceived by the delusions of her own fancy, and did not attempt *wilfully* to deceive others. Her sanguine followers, however, implicitly received her heavenly mission, without any proofs to justify her pretensions. She claimed to be the woman described in the 12th chapter of the Revelation of John. This appears to be a symbolical representation of the Christian church in great dignity and honour. That Joanna should mistake this symbolical figure for a *real woman*, and fancy herself to be the person hereby meant, is a matter of no surprise. Enthusiasm is a species of insanity, and many of the residents in St. Luke's and Bedlam have fancied themselves kings, emperors, queens and princesses, yea, Jesus Christ, and some even the Almighty himself. The subject of wonder and regret is, that there should be others who took Joanna's word for the character she assumed, who eagerly embraced the ravings of a religious lunatic for divine inspiration, and who being thus deluded, contributed to humour her delusions. What was there however in her *appearance*, by which they

could recognise the description of "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," Rev. xii. 1? This symbolical woman represented as having a child, suggests to Joanna Southcott the wild notion that this also would be fulfilled in herself by *supernatural influence*, in the 65th year of her age, and that she should bring forth the illustrious son whom she supposed to be referred to in the prophecy. Great expectations were hereby raised among her followers. The period they thought was near, when they "the saints would inherit the earth," and some of them had already fixed on the pleasant habitations in which they should reside. The critical time came, when, however, instead of having the promised Shiloh, the prophetess finds *her end approaching*, and expresses her apprehensions that she had been labouring under a delusion with respect to her inspiration and prophecies being divine. In this awful and unexpected situation, she must appear to every feeling mind as an object of tender pity. Her mental disease being somewhat abated, she could not but sensibly feel the uneasy reflection, that she had been greatly deceived herself, and instrumental in deceiving others. She dies, but even her death with the circumstances attending and succeeding it, has not opened the eyes of some, at least, of her old followers, and convinced them of their having been the dupes of their own implicit credulity.

The writer of the letter before me declares, "it has pleased God to give me as it were *immediately* from himself many manifest proofs of the truth of Joanna Southcott's works." These however he does not specify, but speaking of his son he says, "Our blessed Lord many times appeared to him in the eighth and ninth years of his age, and among other things declared to him, that himself dictated to J. S. what she should write. In addition to this, my son has also, when she has been writing, frequently seen our Lord standing by her, and communicating to her what she should pen down." He maintains that the prophetess had really a child, but that "it was purely *spiritual*, notwithstanding its having a human body," and that "she must have carried

this child into heaven in the *womb* of the *soul*, in order that she might there be delivered." Is this writer to be classed among the materialists or immaterialists? I shall add one extract more. "It is my firm belief that this her child will return at the appointed time to this earth in a visible form, and will fill the throne of David in Jerusalem, and there sit and govern all nations; and this is none other than the incarnation of the Holy Ghost or the Comforter, whom Christ declared that he would send to his disciples, that he might abide with them for ever."

Some positions are so very absurd and extravagant, that it would be a waste of time to attempt confuting them. This is the case, I think, with respect to the reveries of Joanna Southcott and her followers. To reason with such persons, who suppose themselves to be under the guidance of divine inspiration, and to hold daily supernatural intercourse with heaven, would be as ineffectual as recommending composure of mind to a man in the delirium of a fever. To guard others however against delusions of this kind, let them consider what *ground* they have to expect that God will, by his *immediate* influence, communicate to them the knowledge of those doctrines which are contained in his written word, or any other religious truths not to be therein found, or the meaning of such obscure prophecies, as the *events* only to which they refer, were designed to elucidate. We are indeed encouraged to hope for all needful *divine aid*, if we devoutly pray for it to the Father of lights, in our sincere endeavours to know the will of God, in arduous duties, in perplexing difficulties, in pressing temptations and heavy afflictions, as our several cases and circumstances may require. To expect more than this, to expect to be favoured with immediate individual revelations and celestial visions, like some of the inspired prophets of old, is groundless presumption.

Let me present to the reader a serious inquirer after religious truth, and introduce to him certain descriptions of Christians, that he might examine their respective pretensions, in order to attain the important object he has in view. Behold, some appear before him who begin with exclud-

ing reason from the province of religion, and at the same time plead for supernatural communications of religious knowledge, in the present day. The inquirer admits that unassisted human reason could not have made the glorious discoveries of the gospel. But however imperfect as a guide to religious truth our reason may be when left to itself, and however depraved by original corruption some may represent it, he asks, by *what other principle than our reasoning faculty*, can we determine the divine authority of any revelation proposed to us, and by comparing together the several parts of the records containing it, the doctrines and duties by which it is distinguished? He is answered perhaps by a thousand tongues, the *inward teaching of the spirit*; this is an infallible guide, while human reason is an ignis fatuus which will surely lead those astray who trust to it. The inquirer remarks, what the spirit of God teaches must be true; but how shall I know who among you have this guide? In the number of you Whitfieldites, Wesleyans, and peaceable Quakers who present yourselves laying claim to this inward infallible teaching, I observe pious, benevolent, worthy characters, though your *religious sentiments differ*. I cannot believe that any of you of this description will fail of meeting with the divine acceptance, and of becoming members of the heavenly kingdom. As to your claims however of the infallible teaching of the Holy Spirit, I ask, would the spirit of truth teach Calvinism to you of the first denomination of Christians, Arminianism to the second, and the passive system of George Fox to the third? *Two* of these classes must be *mistaken*, and how am I to know with which the truth lies? If either of you were endowed with the supernatural gifts of the apostles and first Christians, and were enabled to work open and unequivocal miracles as they did, I should think myself bound to receive the religious system of a person who gave such decisive proofs of his heavenly mission, persuaded that the God of truth would not thus sanction falsehood. Not perceiving however in any of you those "signs and wonders and divers miracles and gifts of the Holy Ghost, with which the Lord bore them witness," Heb. ii. 4, I cannot

see that it would be any degree of presumption to examine your respective systems as the opinions of uninspired and fallible men, to bring them to the ordeal of reason and scripture, and to admit or reject them as they may be found to stand or shrink from this test.

To this decision would the serious inquirer come, on the review of the pretensions of every sect that ever appeared in the Christian world.

It is not sufficiently considered by many professors of Christianity, that however necessary the supernatural gifts of the spirit and miraculous operations were, at the original propagation of the gospel, they are now superseded by the writings of the New Testament. To *these* must the Christian have recourse if he would "know the truth as it is in Jesus." By sincerity and diligence in our researches, with fervent prayer to our heavenly Father for all needful assistance, and a readiness to do whatever we perceive he has enjoined us in his word, we take the best, the only proper method indeed, of discovering pure Christian truth, the genuine fruit of which are fervent piety to God and unfeigned love and good-will to men. With an enlightened mind, a rational, well-established faith, and a "conscience void of offence," we shall be guarded against the feveries of enthusiasm, the gloom of superstition and the cunning arts of religious fraud, and have a safe guide in the way of righteousness and peace to the future kingdom of everlasting light, life and happiness.

SIR,

July 30, 1815.

THE Abbé Gregoire, quoted in your Review, (p. 184) attributes "The error of the Universalists," as he calls the doctrine of the Final Restoration, to two writers who can hardly be correctly classed with them. The first is *Puccius*, well known by his controversies with Socinus, and of whom Bayle gives the following account:—

"*Francis Puccius*, born at Florence, of an illustrious family, forsook the Church of Rome, when he came to examine the disputes about religion which arose in Calvin's time. He was then at Lyons. He went into England and studied Divinity at Oxford, and then at London. Afterwards he re-

moved into Switzerland, where he had a dispute with Socinus about the state of the first man [whether he were naturally immortal]. Yet, "the magistrates of Basil expelled him for his [other] opinions. He returned to London, [in the reign of Elizabeth,] where he was imprisoned, on account of his doctrine. Being set at liberty, he removed into the Netherlands and challenged Socinus to a verbal dispute. They disputed several times in Poland, in the presence of the church of Cracow, but could not agree. Whereupon Puccius breaking with the sectaries of that country, followed some persons who studied Magic, and went with them to Prague, where he returned into the Roman Communion. He was burnt at Rome [apparently, as a magician]. The principal doctrine that he was fond of, was that good people should be saved even though they were Pagans." In a note, Bayle describes Oslander as attributing to Puccius the opinion "in esse omnibus naturaliter hanc facultatem, ut possint et velint salvi fieri etiam absque scrutinio questionum theologicarum." The title of Puccius's book given by the Abbé as published in 1592, (p. 184, note) certainly expresses no more than the Universal Redemption of an Arminian who might not believe in the Universal Restoration.

Still less does this appear to have been the doctrine of Thomas Cuppé, (p. 184) whose treatise is now before me, in the translation of 1751. It has the following title, "Heaven open to all men, or a theological treatise, in which, without unsettling the practice of religion, is solidly proved by scripture and reason, that all men shall be saved or made finally happy." 3d Ed. In an Advertisement the original is attributed to "an eminently pious, learned and dignified Divine; from among whose papers the manuscript was obtained."

The doctrine of this book is quite inconsistent with the doctrine of the Universalists, which connects guilt with suffering and consigns to the discipline of a future life those who remain unsanctified in the present. The author rejects all notions of future punishment, unless as it may consist in a diminution of reward. He says,

"God, in creating mankind, destined it to heaven without its participation; and when Jesus Christ came to redeem men from sin, he opened

heaven again to them, without their co-operating in it; so that there remains no necessity to ask of God the *grace of redemption*, which he has already accorded to us of his free mercy, but it is necessary to ask of him the *grace of superabundance*, that we may merit the degree of happiness which will be the consequences of it, and which constitute the different mansions that are in the house of God. We ought to be afraid to sin; because sin deprives us of that *grace of superabundance*; makes us lose the infinite advantages that are the effects of it, and renders us liable to such *temporal* punishments as we ought to fear." (Pp. 50, 51.)

The author is frequently not a little mystical in the *old* and *new*, the *spiritual* and *natural* man. Yet if the Abbé Gregoire had read the work, I wonder that he could describe it, as "a dull pamphlet" or as maintaining the doctrine of the Universalists. This author is indeed too eccentric to be generally dull. Among other vagaries he bewilders himself in the *Apocalypse*, to discover a new *Antichrist*, and thus explains "the 14th verse of the 12th Chapter of that mysterious Book:"—

"The great Eagle (that is Jesus Christ,) has forced the prey of Satan out of his hands. The two wings of that Eagle, are the *grace of redemption*, and the *grace of superabundance*. The mystical woman is the new-man, the inward-man, the spiritual-man. The place of the woman is the mortal body. The wilderness is this lower world, which, compared to the world of the other life, is a real wilderness because of the small number of its inhabitants. The serpent is the old-man, the natural-man, the body of sin. The four different times during which the woman is nourished in the wilderness are the different portions of human life." (P. 96.)

Such are some of the novel speculations of this "eminently learned, pious and dignified Divine," as his English translator denominates Thomas Cuppé. This translation produced in 1752, "A candid examination of that celebrated piece of sophistry entitled *Heaven open to all Men*, in a letter to a gentleman in town." The anonymous author of this pamphlet thus describes the religion of London in his time, "I have reason to believe that a third part, if not more, of all in this great metro-

polis, above the common level, are infected either with deism, Arianism, or the impieties of Socinus." (P. 5.)—Yet he is not thoroughly orthodox, for he controverts Cuppé's "doctrine that the sin of Adam might condemn his descendants to eternal misery," as not less "repugnant to reason and the goodness and mercy of God," than "even predestination and reprobation." (P. 23.) On this question he adopts (p. 25) the scriptural criticisms of "a very learned author, Mr. Taylor, of Norwich." Yet (p. 41) he appears to have agreed with Dodwell in his notion of immortality acquired by baptism, and to have been a member of the same church. He says, "I own indeed that men, by a *lawful* baptism are restored to the favour of God, as much as if Adam had not sinned; because the guilt of their corruption (if it may properly be termed guilt) is washed away in that sacred *laver of regeneration*."

This letter is dated London, January 26, 1752.—In a Postscript the writer mentions with approbation "a late French pamphlet, entitled *Eternité des peines*," and controverts "The Layman's letter to his friend in the country," which appears to have been a vain attempt to shew, that "*Heaven open to all Men* admits of a temporal punishment after death." The Postscript concludes with an unqualified assertion, "of the eternity of future misery," supported chiefly by the supposed case of Judas and the hypothesis "that God designs to continue a race of beings, such as men are, throughout the ages of eternity," and that there can be no "motive so powerful to prevent their misery as to shew them thousands, of a like kind, actually groaning under eternal torments as the consequence of their impieties." This view of the *ways of God to man*, the author of the *Candid Examination*, so reconciles to his idea of the divine character, as to close his work with the assertion that it "is not only not improper or unjust in the Governor of the Creation, but a mark of the greatest wisdom and a proof of the greatest goodness!"

IGNOTUS.

SIR, Sidmouth, Aug. 2, 1815.

IF you think the following just and benevolent sentiments of the late Bishop Horne, worthy a place in your

liberal Miscellany, a constant reader will be happy in seeing them inserted.
B.

The Duty of considering the Poor.

The inequality of mankind is a plain and undeniable matter of fact: nor does it happen occasionally, in this or that age, in this or that country: it is universal, and in the present state of things, unavoidable.—What, then, will be the first consideration with a rich man, when he sees a poor one? If he have a clear head and a good heart, will he not reason in some such manner as the following?

God has given the earth to the children of men, for the support of all. While I abound, why does this man want? Plainly, that we may bear one another's burdens; that my abundance may supply his need, may alleviate his distress, may help to sustain the affliction under which he groans; that I may take off his load of woe, and he take off the superfluity of my wealth; that so the stream, now broken and turbid, may again find its level, and flow pure and tranquil. Otherwise, if he be suffered thus to carry on his shoulders through life the weight of this misery, should he murmur and complain, would it not be with some colour of justice, and must not I in some measure be answerable for his so doing? We are formed by the same Artificer, of the same materials; our trust is in the same Saviour, and we must stand before the same judge; yet there are, on my side, health, affluence and joy; on his, sickness, indigence and sorrow: I have enough to supply every want that luxury itself can fancy; while he has not wherewithal to support his family, or to support his own hunger. Surely, for this very end were riches bestowed upon me, and not without a design is this poor object thrown in my way, that I might use them aright, and justify the ways of Providence. The inequality of nature shall be rectified by religion. This man shall have as much as he needs; and I can enjoy no more. He shall not want while I have to spare. God, who has given to man, delights that man should give: and he who gives most does most resemble his Maker.

Nor let the rich imagine that what they thus give is thrown away, or given to those who can make no return:

let them not grudge to bestow some part of their wealth on the poor—they bestow it on those, to whom, under God, they owe the whole. For what, I beseech you, is the nature of society? Is it composed only of the noble and opulent? Did you ever hear or read of one that was so composed? Such a society could not subsist for a week. As the members of it would not work, they could not eat. Of what value were your estates in the country, if the poor did not cultivate them? Of what account the riches of the nobleman or the gentleman, if they must want the comforts, and even the necessities of life? “The king himself is served by the field,” and, without the labours of the husbandman must starve in his palace. The world depends for subsistence on the plough, the sickle and the flail. To what purpose warehouses of merchandise in the city? Who but the poor will submit to the drudgery of exporting our own commodities, and importing others in return? Nay, by whom but the poor could they be prepared either for consumption at home, or exportation abroad; could they be manufactured from the first to last; could they be brought and lodged in the warehouses of the merchant; could such warehouses be built and fitted to receive them?

Mankind, in short, constitute one vast body, to the support of which every member contributes his share; and by all of them together, as by so many greater and lesser wheels in a machine, the business of the public is carried on, its necessities are served, and its very existence is upholden. In this body, we may truly say, that the lowest and least honourable members are as necessary as any others. Indeed, they have in one sense a more abundant honour; for though the head be, without all doubt, a more noble part than either the feet or the hands, yet what would soon be the fate of the best head in the world if these its servants should cease to minister to it? The rich, therefore, cannot live alone without the poor; and they never support the poor but the poor have first supported them. And should they be permitted to perish by whom we all live? Forbid it prudence and gratitude, as well as philosophy and religion!

Hence it appears that the inequality

of mankind is not the effect of chance, but the ordinance of heaven, by whose appointment some must command, while others obey; some must labour while others direct; some must be rich while others are poor. For the common good, however, the rich must, in various ways, help the poor, and to those who are unwilling to do it, it may be justly observed,

“It might have pleased God that you *should* have been poor—but this is not all—it may please him that you *shall* be so: and hard would you esteem it, in such a case, not then to experience the benevolence you are now invited to display.”

Rules to enable Persons to be kind to the Poor.

Let every person lay aside a certain proportion of his income for charitable purposes; and let it be ever after sacred to those uses. A bank of this kind would enable a man to answer bills of considerable amount at first sight, which otherwise not being able to do, or at least not without great inconvenience, many opportunities of succouring the distressed must needs be lost. The money being once appropriated, he feels not the loss, nor grudges the payment when demanded. Thus is he always giving, and has always something to give.

Practise economy with a view to charity—though in the present state of society, it be not necessary that the opulent should sell their possessions, and divide their produce among the indigent, or that persons of all ranks and conditions should live in the same style; yet, surely, no one can survey the world, as it goes now among us, without being of opinion that *something* (and that very far from inconsiderable) *something*, I say, might be retrenched from the expenses of building, *something* from those of furniture, *something* from those of dress, *something* from those of the table, *something* from those of diversions and amusements, public and private, for the relief of those who have neither a cottage to inhabit, garments to cover them, bread to eat, medicine to heal them, nor any one circumstance in life to lighten their load of misery, or cheer their sorrowful souls, in the day of calamity and affliction.

Of the poor, some are both able and willing to work. When these are

forced to beg, because no one will hire them to dig, their lot is truly pitiable. The most excellent mode of shewing charity to such, is by finding them employment, which at once relieves their wants, and preserves them from temptation.

Days of *peace* particularly should be days of improvement. Designs of public utility should be forthwith entered upon. The encouragement of manufactures, the establishment of new fisheries in different parts of the kingdom, the cultivation of waste lands, of which (strange to tell!) there are thousands of acres lying within a few miles of the metropolis—these are the objects which rival statesmen should unite to prosecute. Let us hope we shall live to see the day when they will do so. "In the multitude of the people is the strength of the king." Provide employment and you will never want people, nor will those people want food. Hands will flock where there is work to be done; and between working and eating the connexion is indissoluble.

In the second class of the poor may be ranked those who are able to work, but not willing. These compose a band very formidable to society. To maintain them in idleness is to make them every day more idle. They must be inured to labour by wholesome discipline. You cannot shew them a greater kindness.

With respect to the third class of the poor, such, I mean, as are willing, but not able to work; it is evident that they must be provided for by the kind contributions of the rich. To such support they have a claim as fellow-creatures, and as those whose better days have been spent in the service of the community.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed in the earth. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

Dr. Walker's call to the Quakers, not to think evil of one another, because of their different opinions.

*Bond Court, Walbrook,
10, viii, Mo. 1815.*

BELOVED FRIENDS!

WHEREVER your lot may be cast, in a world where all the

temporal affairs of society rest upon the support of the sword, where the worship even, at least the social worship, of the Supreme Being is also every where reduced to the forms of human regulation and rested on the same authority, ye are necessarily separated, very much separated, from the people around you. We are conscious, if really Quakers, that the principle which we hold is the truth, must be the true religion throughout the universe. In all the regulations of man respecting worship, the Theistic principle though often obscured is never extinguished or abandoned; and even our own public profession (of silent worship) derived from the sect of Seekers in the century before last, though the most simple and sublime of all that yet exist and of any we find recorded in all the pages of history, does yet as modified by the ecclesiastical regulations of the Friends in some measure participate of the superstitions of the Gentiles. The followers of Moses even and Mahomet as well as the worshipers of Jesus, do with us most obviously, all of them belong to the Gentile World. The Quaker who is established in his conviction of the pure principle professed by his sect, is separated from the idolatry of the nations. He cannot yield to those superstitions, even, which many of his brethren observe. He may be obliged even in conscience to retire from the place where they assemble together under the profession of waiting upon the Supreme; but where the sanctuary is polluted by the attendance being coerced, is often, perhaps, polluted by idolatrous reverence of the creature, by awful adoration of the high places there erected. Many of his brethren may rejoice in the hope of sitting down in the kingdom with Abraham, with Isaac, and with Jacob; of being of the number of redeemed from the earth, not defiled with women, &c. Rev. xiv. 4,—may hear with devout emotion, in songs of Zion chaunted from the high places, the extatic renewal of the promises of these beatitudes. Others would not have the presumption in looking forward beyond the grave, to maintain, that sublunary relationships are there to be continued, that the elect are to be received into Abraham's bosom, with Isaac and Jacob, and the twelve tribes of Israel, who, we may remember, were the progeny of Jacob

by two sisters, the daughters of Laban, and their servant maids, whatever may become of Ishmael and Esau and their offspring and of all the other families of the earth. They will not from the circumstance of themselves or their companions passing their years in an unmarried state, reckon upon being therefore admitted as celibataires, redeemed from the earth along with the old ascetics, the monks, the popes, and the priests of Rome to join the voice of the harpers to harp with their harps on the Mount Zion. If in secrecy or silence they sometimes aspire to "do justly, love mercy and walk humbly," are they not engaged in all that is required of them? Let us then not think evil one of another because of our different opinions.

It is not every one that has had the sincerity of his opinions brought to the test, which the appearance of death staring a man in the face is supposed to afford. If this test be a true one, then I know that those opinions are sincere which make so many of my former companions and cordial friends now look shily on me; but, in so doing, they may think they only follow the prescription of an apostle to a lady, as he terms her, John, Epist. 2. At Grand Cairo, in 1801, from the circumstance of my having let my beard grow, which fashion some of the French savans had adopted, a number of Turks and Arnhauts took me for a Frenchman, laid hold of me, and dragged or pushed me to the citadel. An Arnhaut rudely forcing me through a lonely part of the castle, where I was horror-stricken with the idea of being shut up, and being forgotten and dying of hunger in one of the dungeons, I thought of Jesus and George Fox, who were, in my estimation very similar characters, though certain followers of the latter have suppressed some of his mistaken or fanatical expressions; an art which the fishermen of Galilee, the tax-gatherer, even, and the physician seem, from their writings, to have been too simple for. Those estimable men, thought I, had something to support them when laid hold of; their noble enthusiasm. I have only the consciousness of innocence in wandering about alone to gratify my curiosity; which I had done in direct opposition to the advice of Desgenettes, physician to the *Armée de l'Orient*, and other friends. My

horrors even seemed to me rather diminished than increased, when the Arnhaut pushed me into a capacious but dark stable, and I thought he was probably going to assassinate me immediately. A superb Arab (charger) stood caparisoned in the centre of it. In one corner of it there was a glimmering light. The fellow drove me to it with a thwack of his firelock on my shoulders. Synchronously or simultaneously with the blow, arose hope in my breast. I sprang up a ruinous staircase through which the light issued to the guard-room, whence the commanding officer eventually released me.

FAREWELL.

SIR,

Aug. 20, 1815.

BEING a constant reader of your Journal, I was not a little surprised to find that the Quakers' last annual Epistle, (p. 453) recognises in very plain terms several of the leading doctrines which distinguish Unitarians from other classes of Christians. For, these doctrines appear to be expressly opposed to those contained in their Epistle for 1810, (See vol. v. p. 365,) for objecting to which, and on similar grounds, your pages have informed us, that one of their members, Mr. Thomas Foster, was excommunicated, or as they choose to express it, *disowned*.

Whether the Yearly Meeting of Friends, as a body, has changed its view of those doctrines since it issued the Epistle for 1810, or since it confirmed the excommunication above alluded to in 1814; or whether no correct inference can be drawn respecting its principles from the language it uses, seems from any comparison of those Epistles with each other difficult to ascertain. But that they are really contradictory, a very brief review of them may suffice to shew.

The Epistle for 1810 says, "The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help to him *upon whom help is laid*." The Epistle does not directly say who is meant by these expressions. But as it afterwards intimates the propriety of "*endeavouring to apply*" to Christ "in secret supplication," there cannot be much doubt who was intended to be described, on the one hand as an

object of prayer, and on the other, as receiving help from another. Soon after Christ is termed, inconsistently enough with his needing help from another, "a lowly-minded though *omnipotent Saviour*." And according to this Epistle it was Christ who "endowed us *by nature*" with "the talents" we enjoy, "however great," as well as with the more excellent gifts of his holy spirit.

Whereas the Epistle of the present year declares, that "it is to *the Lord Almighty* that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes *by Jesus Christ*;" that "it is from this holy source [the Lord Almighty] that *every enjoyment both spiritual and temporal flows*." And instead of inculcating the propriety of "endeavouring to apply—to him upon whom help is laid—in secret supplication," this Epistle enjoins the duty of secret prayer "to *the Almighty* for preservation from the temptations with which" we "are encompassed;"—"to offer all" our "*natural powers, and every intellectual attainment to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine will.*"

The compilers of this Epistle appear to have been impressed with the importance of inculcating these truths on those whom they addressed. They return to the subject again, and conclude by saying, "Let us ever remember, that if we obey the Divine commandments, *we shall do all to the glory of God*; we shall *always* acknowledge that it is *of his mercy* if we ever become partakers of the unspeakable privilege of the true disciples of Him who '*died for all*, that they that live, should henceforth not live unto themselves, but unto him that *died for them, and rose again.*'" 2 Cor. v. 15.

If any member of the Society of Friends who may see these observations, should imagine the above passages can be reconciled to each other, I have no doubt from your wonted impartiality, but you will readily insert any pertinent explanation of these apparent inconsistencies and contradictions.

I am yours, &c.

AN INQUIRER.

SIR,
I SHALL be obliged if any of your Correspondents can inform me as to the author of an anonymous pamphlet, the title of which I give at length. It is as follows—"Causa DEI contra Novatores, or God ever present with, God ever propitious to his people—In answer to Christ ever present, &c. by Dr. Hughes—Christ the great propitiation by Mr. Wilson—printed for J. Noon, at the White Hart, in Cheapside, 1747."—The writer is a Unitarian and in treating his subject, is remarkably *clear and cogent*.

I am, Sir, yours,

T. C. A.

SIR, Aug. 9, 1815.
I WISH Mr. Evans, (p. 419) had been furnished with the name of Dr. Grey's work quoted by Mr. Brook, whose "History of the Puritans" I have not seen. It is probably sparing of references, like too many modern compilations.

Dr. Zachary Grey was a clergyman of high monarchical principles. He died in 1766 at the age of 80, and has a place in Mr. Nichols's "Literary History of the Eighteenth Century," as the author of nearly thirty publications. Among these have been distinguished "Hudibras with Notes," and "an Examination of Neal's History of the Puritans." Both works sufficiently discover his aversion to any semblance of Nonconformity and his prejudice against Nonconformists. As Canne is not in the index to the notes, he is probably mentioned in one of the volumes of the *Examination*. Wherever the passage quoted by Mr. Brook is to be found, it will, I am persuaded, appear to have been one instance of the prejudice which, after some attention to his writings, I have attributed to Dr. Grey.

I never met with a biography of Canne, but from Wood, Athen. Oxon. (i. 637, & ii. 629) under the articles John Ball and Marchmont Needham, we learn that in 1642 he was "the leader of the English Brownists at Amsterdam" and author of two publications, "A necessity of separation from the Church of England, proved by the Nonconformists' principles," and "A stay against straying, to prove the unlawfulness of hearing the Ministers of the Church of England." Canne must have returned to England

in or before 1659, when Wood describes him as succeeding Needham in "his place of writing the weekly news in the time of Richard." He is not named in Calamy's *Account* or *Continuation*. Probably he returned to Holland at the Restoration.

Lewis, in his "History of the English Translations," (p. 341) mentions an "edition of King James's" Bible in 8vo. printed at Amsterdam 1664, with marginal notes, shewing the scripture to be the best interpreter of scripture.* I have an edition in 12mo. London 1698, when Canne had probably been dead some years. There is a preface to the reader signed *John Canne*, in which, though he appears in his *text* to have followed the common translation, he recommends one *verbally* literal, or as he expresses it "the original text of scripture rightly translated, and as much as is possible, even word for word: without departing from the letter of scripture in the least. For it is necessary to preserve the letter entire, how inconvenient, yea how absurd soever and harsh it may seem to men's carnal reason, because the foolishness of God is wiser than men."

Yet Canne never professed to confine his publication to the *bare text*, as Dr. Grey supposed. He left such a profession to a modern society whose object deserved to be promoted by *simplicity and godly sincerity*, instead of the pretences of having received from King James's courtly translators the *pure word of God* and of circulating it, *without note or comment*, while every page of the book thus circulated, exposes the pious fraud. Canne has abridged the head lines and contents of chapters in the common bibles, without however omitting their doctrinal *leadings*, for like King James's Divines, he can discover Christ every where in Solomon's Song, and his

scriptural references are generally systematic.† In the contents of Psalm cxlix, he has omitted, on principle, "that power given to the Church to rule the consciences of men."

In executing his purpose it is probable that Canne, like Priestley in arranging his *Harmony*, would avail himself of some "mechanical contrivance."‡ He probably cut up two Bibles, "leaving the bare text without binding or covers"!!! and thus produced a marvellous tale fitted to the taste of such a willing believer, on such a subject, as Dr. Grey.

At the close of Canne's preface he expressed a design to publish, or to leave prepared for the press, "an edition of the Bible," probably of his own translation, "with large annotations." Lewis supposes that this work never appeared. Some of your

† Thus in Genesis 1st, *God* in the first verse, and *Let us make man* in the 26th, are both explained by a reference to John v. 7, the fiction of the three heavenly witnesses.

‡ "I procured two printed copies of the gospels, and having cancelled one side of every sheet, I cut out all the separate histories, &c. in each gospel; and having a large table appropriated to that use, I placed all the corresponding parts opposite to each other, and in such an order, as the comparison of them, which when they were brought so near together, was exceedingly easy, directed. In this loose order the whole *Harmony* lay before me a considerable time, in which I kept reviewing it at my leisure, and changing the places of the several parts till I was as well satisfied with the arrangement of them as the nature of the case would admit. I then fixed the places of all these separate papers, by pasting them in the order in which they lay before me upon different pieces of pasteboard, carefully numbered, and by this means also divided into sections.—I will venture to say that by the help of such a mechanical contrivance as this, a person of a very moderate capacity, or critical skill, will have an advantage over a person of the greatest genius and comprehension of mind without it. For by this means, the things to be compared are brought under the eye at the same time, and may be removed from one situation to another without trouble; so that every thing may be viewed to all possible advantage in every light, and nothing can escape, perplex or distract the attention." *Priestley's Harmony*. 1780. Pref. p. xvii.

* Of this edition "the title is within a border, at the top of which is a representation of the giving of the Law on Mount Sinai. On each side a pillar with a vine wreathed round it, and at the bottom an eagle with its wings stretched out, in the body of which is represented, as I suppose, Joseph's meeting his father and brethren, when they came into Egypt, alluding, I presume, to Exod. xix. 4. On each side of the eagle's legs is printed 1664." Lewis, *Hist.* p. 341.

readers may be able to give a farther account of Canne, and to mention the year when he died.

N. L. T.

SIR,

Aug. 12, 1815.

IN the work which I quoted (p. 429. c. 2.) is a passage which shews how Mr. Fiennes (p. 430. c. 2.) might appear, in character, as a *theologian* in the Long Parliament.

Sir P. Warwick (p. 259) says, "In this year, (1664) in the west the king reduced that most important trading town, Bristol, which was garrisoned by the parliament and commanded by a gentleman, Mr. Nathaniel Fiennes, who had more of the learning of the gownmen, (whether we consider them as lawyers or divines) than he had of the sword."

BREVIS.

Bristol, August 15, 1815.

SIR,

THE reporter of the Proceedings of the Western Unitarian Society held in Bristol, July last, (see Repository for that month, p. 459) speaking of Doctor Carpenter's proposal to the Committee of the Book Society for reprinting of "works which might have great efficacy in weakening the influence of religious bigotry," and particularly "Bishop Taylor's Liberty of Prophesying and Whitby's Last Thoughts," &c. which "proposal was withdrawn on the representation of Mr. Rowe and others,"—that the funds of the Society could not with propriety be applied to such an object, an allusion is made to "a gentleman who suggested that what could not be well done by the Society, might by individuals; and that he liberally offered the loan of 100*l.* towards accomplishing the object, if others could be found to unite in it." As a friend to free inquiry, and wishing success to such an undertaking, I cannot content myself by acting as directed by a note at the bottom of the above page. The subject deserves the attention of the liberal of all denominations of Christians. To that part of the community, and to the worthy Doctor in particular, I submit—if it will not be the best way to discuss the subject more at large in your Repository, and to lay down some general outline for the formation of a club or society for carrying not

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only the present object into effect, but whose views shall from time to time be directed to similar subjects?

Were I to address myself to Dr. Carpenter for the name of the gentleman alluded to for the purpose of addressing myself to him on the subject, and to beg of the Doctor any plan he might have for effecting his views, and he should obligingly comply, still the business would rest between myself and those two gentlemen: whereas, I think the subject is highly deserving publicity, and therefore (through the medium of your Repository) I beg to press this subject on the attention of gentlemen who may feel disposed to join in this laudable pursuit. The Doctor, no doubt, will be so obliging as to give his plan and his opinion as to the necessary funds, &c. which I think will tend greatly to facilitate the proposed end. I am Sir,

Yours respectfully,

A. Z.

SIR,

Aug. 14, 1815.

IT is remarkable that the Reformer Wickliffe has been the innocent occasion of a legend as marvelous as those which Protestants impute to Papists.

Exactly four centuries have now elapsed since the Council of Constance wreaked their puny vengeance on the Parson of Lutterworth by disinterring and consuming his bones. "Le Concile declare," says L'Enfant, 1415, (i. 157) "qu'ayant sù par une information très-exacte, que le dit Wiclef etoit mort hérétique obstiné, il condamne sa mémoire, et ordonne de déterrer ses os, si on peut les discerner d'avec les os des fideles, afin d'être jettés à la voirie." A Protestant divine, "Dr. Hoyle, Professor of Divinity in Dublin College," relates these wonderful circumstances as following the execution of the Council's magnanimous decree.

"I cannot but signify to the world a strange accident not yet observed (in print) by any, and which myself learned of the most aged inhabitants, and they, within a very few hands from the very eye-witnesses, and is a common tradition in all Lutterworth. A child, finding one of Wickliffe's bones, which in haste was left or forgotten, running with it to carry to the rest in the bonfire, broke his leg. Here was *lex talionis*, bone for bone.

And to this day, for a perpetual monument, in the very place where they burnt his bones, though the townsmen, for their own profit, have often essayed to bring the water that way it never holds, but still makes a bank."

Dr. Hoyle very fairly furnished a Popish antagonist with this apology for legendary lore. For it is in "a rejoinder to Mr. Malone's reply concerning the Real Presence. P. 654." Thus, at least, it is quoted in a "History of Popery," republished 1736, (ii. 170) though I little expected to find such a Protestant marvel gravely repeated in a work written to expose the frauds and fables of the Romish Church.

I should be glad to learn when Dr. Hoyle wrote, and if his *strange accidents* still furnish a *winter's tale* at Lutterworth; also, whether the spot be known, by tradition, where the bones of Wickliffe were burnt, and from whence their ashes were scattered on a neighbouring stream. An impotent revenge,

While yet along the stream of time his
name

Expanded flies and gathers all its fame!

You probably have readers in Lutterworth or the neighbourhood.

SOCIUS.

Narrative of a recent Convert to Unitarianism.

SIR,

THE abhorrence with which Christians of Unitarian sentiments are generally regarded by their orthodox brethren, ought to operate as a very powerful motive to the exercise of mutual candour and unanimity. We are regarded by the generality of professing Christians as enemies to the gospel of Christ, as denying the Lord who bought us, and as striking at the very vitals of true religion. While our consciences acquit us of these heinous charges, such circumstances ought surely to have the most powerful effect, in uniting us in the closest bonds of Christian love and amity. Particularly should they admonish us, to support, encourage, and assist those, who for the sake of a good conscience, in openly avowing what they believe to be the truth as it is in Jesus, have brought upon themselves worldly in-

convenience, either in their reputation or estate: or (which is still more distressing) who from a dread of plunging a numerous family into poverty and starvation, have been deterred from openly exerting themselves, in a cause which has lain nearest to their hearts; and of which they might otherwise have been shining ornaments, as well as able and zealous defenders.

I was led into these reflections, by a visit which I lately paid, in company with a friend, to a person who I had understood had recently embraced Unitarian sentiments. Upon our making known to him who we were, and the motive of our visit, he received us with all the warmth of an affectionate brother. He had never before conversed with a Unitarian, and the people round about him are so deplorably ignorant, that he is in a manner secluded from an intercourse with any kindred mind. Though entire strangers, we had walked twelve miles for the purpose of seeing him; and the few hours which we spent in his society, proved an ample compensation for our labour. He evidently possesses a mind of extraordinary energy joined with great benignity, but the untoward opposition of temporal circumstances has hitherto repressed the free disclosure of his sentiments, although it has not prevented the exertion of his vigorous intellect. He is the master of a free school, which together with a few boarders, forms his sole dependence for the support of a family of eight children, the eldest not fourteen years of age; and the articles expressly stipulate, that if he is not in every respect a true son of the church the trustees have a power to remove him from his office. On an ordinary mind these circumstances would operate as an irrefragable argument to preserve, at least, in every outward respect, a strict conformity with the requisition, if it did not bend every inward sentiment in an humble submission to its dictates; but in him, while parental affection hovers over its tender offspring, love of sacred truth impels to search for some new situation, in which he may cordially unite with his Christian brethren in the worship of the common Father alone, and may feel no restraint in the consistent application of his best efforts, in the

avowal and promotion of his convictions. His daily bread at present, to all visible appearances, depends on the concealment of his sentiments; and if the strict line of duty require, that even under these circumstances they should be openly maintained, the deficiency in so hard a conflict should rather excite the commiseration than the censure of Unitarians, and serve to impress upon their minds the common obligation to unanimity in the support and encouragement of one another, in order to the consistent and successful maintenance of their common principles.

It appeared that this worthy man had for many years felt the greatest dissatisfaction with the popular systems of religion, both in and out of the establishment, and had long sought in vain for any representations of theology which coincided with the dictates of his own understanding. At length accident, (or rather one of those important measures of Providence to which that name has usually been applied,) placed in his way the "Letters on Hereditary Depravity, by a Layman;" and though a stigma attended their first introduction to him, he soon found in them a most masterly developement of those views of human nature, and of the Supreme Being, which an attentive perusal of the scriptures, and his own reflexions, had already in a considerable degree anticipated. He had since written to Mr. Belsham, through whom he had, by his admirable reply to Mr. Wilberforce and other Unitarian tracts, been furnished with a mental feast, which he had not been deterred by his perilous situation from endeavouring to impart to several of his neighbours. Indeed his situation, truly painful as it is, with regard to his Unitarian principles, affords an affecting indication of the ardour with which he has pursued religious truth, and is still bent on its pursuit and promotion, amidst the formidable discouragements with which he has to encounter.

The talents and genius of this man appear even in the humble sphere to which he is at present confined, notwithstanding the great disadvantages attending his almost total seclusion from the society of the more enlightened part of mankind. Laying his hand upon one of the most profound

treatises upon the subject of *Algebra*, he said it formed his favourite study, and in this pursuit in concert with the interesting field which has been lately opened to him in theology, his hours of solitary leisure are in a great degree occupied. His skill and ingenuity in tuition are apparent in the progress of his scholars; and he appears to be actuated by an earnest desire of diffusing useful knowledge, especially with regard to Christianity, by imparting an early activity to the intellectual powers. In this sphere he is of opinion, that much might be done in the cause of sacred truth; and there can be no question that in proportion as this salutary exercise is afforded to the mind in the several stages of its progress toward maturity, the treasures of divine wisdom would be abundantly increased. His eldest son, at less than fourteen, has made very considerable attainments in the art of writing in several hands; and has gone through Bonnycastle's questions in Arithmetic and Mathematics. He is also now applying to the Latin tongue, and is desirous of qualifying himself for an instructor in Christian truth. By a peculiar method of his own, he teaches the art of writing with extraordinary facility, by means of which a girl of about eight years of age has been enabled to write with ease in six different hands.

These particulars are mentioned in the hope of being instrumental both in rescuing genius from obscurity, and virtue from oppression; and in particular of recommending a valuable advocate for the truth as it is in Jesus, to the notice of those whose views are congenial with his own. In more favourable circumstances, there is every reason to believe, that he would become an able and zealous coadjutor in the cause of unadulterated Christianity; he would delight in teaching the young idea to shoot in a right direction, by a judicious culture which would impart activity and an "enlivening spirit" to the mental powers, instead of stunting or warping their action; and having himself recently experienced the blessings of sacred light, long veiled from his observation, would celebrate with enthusiasm the genuine attributes of the universal Father, and the true doctrine and character of the Son of his love. All cases of merit and suffering

in the cause of Unitarianism must excite a common interest; but the present one is perhaps peculiarly deserving of attention, as, could means be devised of bringing such virtue and talents to act in an advantageous sphere, they might prove of no inconsiderable importance to the spread and influence of our common principles.

P.

[N.B. The particulars of this interesting case have been communicated to the Editor, by whom they will be made known to any persons making inquiry after them, and stating satisfactory reasons for so doing.]

SIR,

Aug. 22, 1815.

IT is well known that the pious and learned Mr. Hallett, of Exeter, in the eighth Discourse of his second volume, has ably maintained, in opposition to the *Systems* and *Catechisms* of his time, that "the ten commandments, given at Mount Sinai, do not oblige Christians" who are under a more spiritual law, enforced by superior sanctions.

I lately discovered, on recurring to the "Treatise of Civil Power in Ecclesiastical Causes," that Milton had there expressed an inclination to the same opinion. Discussing the civil magistrate's right to enforce, by penalties the ten commandments, he says, "And whether they be not now as little in being, to be kept by any Christian, as they are two legal tables, remains yet as undecided, as it is sure they never were yet delivered to the keeping of any Christian magistrate. But of these things, perhaps more some other time." (P. 83.) That time probably never arrived, unless the subject were discussed, where it might suitably appear in "a System of Theology in Latin," which according to Mr. Hayley's "Life of Milton" (p. 191) "seems to have been entrusted to his friend Cyriac Skinner," and to "have probably perished."

I have quoted the first edition of the *Treatise*, 1659. 24mo. a size which may account for an expression at the end of the work. After the invaluable remark that "doubtless in matters of religion he is learnedest who is plainest," Milton thus concludes,—"The brevity I use, not exceeding a *small manual*, will not

therefore, I suppose, be thought the less considerable, unless with them perhaps, who think that great books only can determine great matters. I rather chose the common rule not to make much ado, where less may serve. Which, in controversies, and those especially of religion, would make them less tedious, and by consequence read oftener, by many more, and with more benefit." I beg leave to recommend the reasonings and the example of Milton to your correspondents, especially the Theologians.

LAICUS.

SIR,*

I BEG leave through the medium of the Repository to offer to your readers a few plain hints on the remarks of Mr. *Freund* and *Pastor* on the legitimate use of the term *Unitarian*.

Unitarian is a term evidently used in opposition to *Trinitarian*. To the former appellation no one is entitled, but he who believes that God is *one* in *essence* and in *person*. It is no uncommon thing for Trinitarians to say, "I am as much a Unitarian as any one." But the term cannot be conceded to those who make an improper claim to it.

Scriptural Unitarianism forbids us to ascribe divine perfections to any being but the Father alone. "To us there is but one God, the Father." Therefore, those who ascribe perfections, exclusively divine, to any being but the Father, are not Unitarians. There is no medium between created and uncreated, derived and undervived. Whoever regards Christ's existence, authority, power, knowledge, &c. as undervived, robs the Father of the glory of his supremacy, violates the divine unity, and is not a Unitarian.

The holding of any doctrines which in the system of reputed orthodoxy are inseparably connected with the doctrine of the Trinity, is inconsistent with Unitarianism. What these are will in some instances be disputed; but when any are ascertained to be thus connected with Trinitarianism, the consequence must be allowed. The following doctrines probably will be allowed to be in this predicament.

* This article would have appeared last month if it had not been mislaid by the Printer.

besides some others not mentioned: The eternal covenant of grace between the Father and the Son; (resulting from this) absolute election, not to mention reprobation; the doctrines of original sin, satisfaction and substitution; the infinite demerit of sin; the hypostatical union; the supernatural operations of the Holy Spirit, &c. It has been often observed, I believe truly, that the doctrine of the Trinity is the foundation of what is called orthodoxy; and that the demolition of the whole system generally is effected by establishing the proper unity of God.

Many doctrines, however, though false and irrational, may have no connexion with Trinitarianism; and therefore they may be held consistently with it. Indeed if we adhere rigidly to the definition—the belief of one God in one person—Jews, Mahometans, Swedenborgians, indeed, all but Athanasians, have a right to be denominated Unitarians, *their right not being abrogated by their opinions on other subjects*, as Mr. Frend observes. But if Mr. Belsham's pale is too contracted, as some think, Mr. Frend's, on the other hand, is much too comprehensive. Though, I presume, Mr. Frend is serious when he prescribes the use of the denomination Unitarian in a sense that will include Jews, Mahometans, Swedenborgians (whose creed annihilates the Father) and Calvinists, I shall, I hope, be excused from seriously urging any reasons against a sense so novel and peculiar.

I do not remember that any Christians assumed the name of Unitarian before the Polish brethren, since most generally called by their opponents—Socinians. Their leading principles, if I mistake not (for I have here no opportunity of consulting books) were: The unrivalled supremacy of God, the Father; the proper humanity of Jesus Christ; the necessity of explaining the scriptures in a rational manner; and the sufficiency of reason to understand and explain the mysteries of revelation. Those who in this country openly avowed these principles, despising the shame and popular odium resulting from their profession, called themselves Unitarians; their opponents generally called them Socinians, pestilent heretics, &c. &c., regarding the denomination Unitarian

much too good for them; and those who, as it were, halted between two opinions, but had a particular dread of being esteemed heretical—fearing the unpleasant consequences of a fearless and explicit avowal of their principles, used in some curiously qualified manner the language of orthodoxy, and feared above all things to be called and classed among Unitarians or Socinians. If Anti-athanasians in general now begin to think and act in a manner more liberal and correct, I hail the happy change, and thank God. There is no “obvious inaccuracy” in refusing to class those (whatever be the reverence of their names) among the Unitarians, who were hostile to the *explicit* avowal even of their leading principle—the proper unity of God—and who feared the contagion of their society. “Obviously inaccurate” indeed!!

Quere: Where are those *many* Christians to be found, who, disbelieving the doctrine of three persons (or three somethings) in the godhead, “agree on other points with the *majority* of Christians, and differ most of all from those who would be denominated Unitarian” — Priestley, Lindsey, &c.? Let them come forth unto the light, that they may be made manifest.

Mr. Frend's supposition that other Unitarians may wish still further to contract the pale of Unitarianism is absurd—the leaning is evidently the other way—and the enumeration of particulars invidious and uncharitable. I would wish your readers to consult on this subject Mr. Yates's excellent Answer to Wardlaw: excellent in Christian spirit as well as argument.

It has been the usual practice among Christians to consider those as a particular class, and to give them a title descriptive of their denomination, who think alike on a few leading characteristic principles, and who in consequence of this similarity of opinions worship God together, and live in Christian communion with one another. Now, if I am not greatly mistaken, the leading principles of those who have always openly avowed Unitarianism in this country have been,—the proper unity of God, the simple humanity of Jesus Christ, the free forgiveness of sins without an atoning satisfaction, and that Jesus

Christ is the dispenser or minister of the free grace of God to all those who believe in him, i. e. receive him in that character: and they, generally speaking at least, made a conscience of avowing their principles, with a view to enlighten that world by which they were so grossly calumniated.

I am aware that it has been found difficult to designate us by an unobjectionable term: a term appropriate, without implying reproach against ourselves or our opponents. Shall we call ourselves, rational Christians—liberal Christians? This is invidious. Shall we simply call ourselves Presbyterians? This is no proper distinction. Shall we call ourselves Socinians? This is meant as a reproach to us, and at the same time does not properly designate us, who, as Mr. Frend has very truly observed, bow to no human authority. What unobjectionable title then can be found? I have no childish affection for *Unitarian* any more than for other terms; but I believe it will not be easy to find one more appropriate; nor can I see what right any have to adopt this denomination who do not hold and *avow* the leading principles which have always distinguished the avowed Unitarians in this country.

Mr. Belsham, on his side, has been sufficiently explicit in explaining his sense of the term Unitarian; I think Mr. Frend has not been equally so, and therefore, I for one, would wish him to explain himself more fully. And there is another subject on which many desire in common with me that he would propose his sentiments plainly and explicitly—in what he differs concerning the *salvation by Christ* from those who are generally denominated Unitarians or Socinians. He says (if I remember right) “I receive Christ as a *whole* Saviour.” The question surely is not, whether he is a *whole* Saviour, or a *part* of a Saviour; but in what sense and in what manner he is a Saviour, and in what sense and in what particulars some Unitarians, from whom Mr. Frend wishes to be distinguished, despoil him of his real character of Saviour. And for the sake of truth and Christianity—why not add Unitarianism too? Let our discussions be carried on in a friendly manner and with godly simplicity, and not in the hostile, irritat-

ing, retorting style of worldly men. Verbum sat. I am,

Yours, &c.

J.

Newport, Isle of Wight, Sept. 4, 1815.

SIR,

THE discussion which has taken place in the Repository relative to the term *Unitarian*, I have viewed with considerable interest. I conceive that it is a matter of no trivial importance to ascertain to whom the term of right belongs. I have evinced this to be my opinion, by having addressed publicly a Letter to Dr. Gregory of Woolwich Academy, on the subject. And while I feel regret to differ from such writers and theologians as Mr. Belsham, Drs. Lardner, Priestley, &c. &c.; I am clearly of opinion that the term includes and of right belongs to Arians,—I would say, even of the highest description. The term appears to me both from pristine usage and grammatical propriety, to mean the believer in One God as ONE PERSON in contradistinction to One God in THREE PERSONS. This being my persuasion, strengthened by what has been advanced by Mr. Yates, I should not have troubled you with a line upon the subject, did I not greatly differ from the latter gentleman, as to the propriety, or rather innocence, of calling Unitarians *Socinians*. We call our opponents Calvinists because generally speaking, *they admit and own the title*. Some Trinitarians are strictly Calvinistic: and others who either do not accurately know what they believe, or wherein they differ from Calvin, style themselves *moderate Calvinists*. The case is different with Unitarians, using the term in the most lax sense of the word—they *do not agree with Socinus*, as I have, I think in the pamphlet alluded to clearly shewn; of course to call them Socinians must indicate *either an ignorance of ecclesiastical history, or an evident intention to detract*—for the term is generally used as a word of reproach. I am perfectly aware there are persons, among whom is my friend Dr. Gregory above alluded to, who say they do not so use it: to such persons I would remark; that as from its being frequently so used, the term is objectionable, they would be studying the avoidance of the appearance of evil, more, to give the term

up. But while their mental obliquity is so great that they pretend to see no difference between him who believes God to be one person and him who believes him to be three persons, or in other words, that believers and disbelievers in the Trinity are equally Unitarians, we can scarcely expect them to be so rational, as the above hint requires.

I very much deprecate the idea of the Unitarians forming themselves into different parties. They are too much like a rope of sand already; every thing of difference should be as much as possible avoided. It will be quite time enough for them to split upon the question whether Jesus was simply a human being, or the logos, or something else, when they have by union cleared the world of the Trinitarian doctrine. For which reason I much admire the broad base upon which most of our Unitarian Societies stand; and I greatly approve and have extensively circulated a decisive Unitarian sermon from the pen of Mr. Hughes, published by the Southern Society,* but which has been condemned by some persons, though I am happy to say these persons are comparatively few, because the author avows in it, his attachment to the opinion that Jesus pre-existed. But whether he did or did not, it has nothing to do, in my estimation at least, with Unitarianism; and I sincerely hope, that by the formation of local societies for popular preaching, or by some other means, which, now the attention of Unitarians appears to be turned to the subject, may be adopted, those who cannot receive the doctrine of the Trinity will become a more compact, united, and energetic body, maintaining their right, and their exclusive right to the honourable name of Unitarian, charitably waving the discussion of those points which are not immediately involved in the designation and which can only serve to give pleasure or triumph to their adversaries.

I remain, Sir,

Yours respectfully,
JOHN FULLAGAR.

* The title of this Discourse is, "The Titles and Attributes of God, no proof of his Divinity to whom they are ascribed." Eaton.

Essex Street, Sept. 6, 1815.

SIR,

I REQUEST that it may be understood that I have no controversy *at issue* with any of your respectable correspondents concerning the meaning of the term Unitarian. Out of the various significations which it is known to bear, I have selected that which appears to me to be the most appropriate. I have defined my term: to shew that I have not arbitrarily annexed a new signification to the word, I have appealed to grave authorities: I have pointed out what appear to me to be the inconveniences of using the word in a more extended sense: and finally, I trust that I have correctly adhered to the definition with which I set out, so that no person who reads the book can mistake the meaning of the author. To all this I presume that as a writer intending to be understood I had an indefeasible claim. I never pretended that my definition was the only one which had ever been given of the word Unitarian. I never authoritatively imposed it upon others. I never was angry with any one for using the word in a different sense. And though after all that has been said, I still remain decidedly of opinion that if truth and distinctness of ideas be the object in view the more restricted definition is the most convenient, yet if others think differently they are at full liberty to act according to their judgment, only adhering strictly to the definition with which they set out in order to avoid quibbling and verbal controversy. Upon this subject, Sir, I shall trouble you no further.

With Arianism I make no compromise any more than with Trinitarianism: from which, in its highest state as held by Dr. Clarke, I think with the Bishop of St. David's, its practical difference is very trifling. Nor indeed is the difference very considerable as it was held by Dr. Price and those who are called lower Arians: only that they contend for what appears to me to be a great inconsistency, namely, that the Son is not to be worshiped, though he is the Lord our Maker, Preserver, Governor and Judge. But though I shall ever protest in the strongest terms against this enormous corruption of the Christian doctrine, I should be sorry to be suspected of entertaining the slightest

ill-will against any individual for the conscientious profession either of Arianism, or the doctrine of the Trinity. My desire is to enlighten, not to inflame.

I do not know whether I exactly understand the purport of the question proposed by your correspondent from Lynn, (p. 486) but to afford him the best satisfaction I am able, I will give a brief abstract of my ideas upon the subject of the gift of tongues in the following propositions :

1. The gift of tongues was, I believe, a power miraculously communicated to the apostles, and to many of the first converts, of speaking various languages which they had never learned. See Acts ii.

2. This gift once communicated was permanent: and was liable to be grossly perverted and abused.

3. For the shameful perversion of this gift the apostle severely reproves the Corinthians, and gives many judicious directions for its proper employment. 1 Cor. xii. xiv.

4. This abuse of miraculous gifts and powers, which made it necessary for the apostle to animadvert so severely upon the Corinthians, and to give so many particular directions for the proper employment of them, affords the strongest possible historical evidence of their existence, and consequently, of the truth of the Christian religion.

The argument stands thus: Either the first epistle to the Corinthians was not written by Paul—or, the apostle must have been insane—or, these powers existed, and therefore Christianity is of divine original.

5. Upon this hypothesis the wisdom of God is vindicated in communicating powers which were liable to be perverted and abused.

6. Qu. Why did not the apostles write better Greek?

Ans. Greek was not one of the languages with which the apostles were inspired. It was probably as well known in Judea, as English is in Wales. Every one who could use a pen could write in Greek. Nor is it necessary to suppose that if a language is divinely inspired it must be inspired in its purest and most classical form. It would rather be communicated in that form in which it would be most universally intelligible.

7. That the miracle wrought, was

that of rendering the discourse of the speaker intelligible to hearers who were of different nations and languages, is a supposition which appears to me inconsistent with the narrative. That it was the gift of different tones is a solution which could only be suggested by one who meant to turn the whole into ridicule.

If the hints suggested which are quite satisfactory to my own mind, should contribute to alleviate the difficulty which occurs to your correspondent, or to any other of your readers, it will be a sincere gratification to, Sir,

Yours, &c.

T. BELSHAM.

SIR,

AS Mr. Aspland's reply in your last Number (p. 479) to my remarks in the preceding one, is extremely unsatisfactory, and contains some positions which require animadversion, I beg leave to trouble you once more on the subject.—At the close of a long and (for the most part) irrelevant quotation from his "Plea," that gentleman observes, "Now it is for *Pastor* to say whether the term *Socinian* as commonly used be not inappropriate and invidious." I beg Mr. A's pardon, but it is *not* for me to say any thing about it. I have made no allusion to that term; nor do I wish to apply it to any person who disowns it. What I have censured is the adoption of *another* term as descriptive of a certain party, when it is known to be equally descriptive of others who are not of that party. In reply to this Mr. A. remarks, that the term *Protestant* includes more sects than one, and also the term *Christian*; and then most strangely asks, "Who would therefore lay either aside?" Methinks the question ought to have been, "What sect therefore would think of appropriating either of these terms to *itself*?" Suppose, for instance, a particular class of Christians to have a "fund" for its own *peculiar purposes*; what should we think of their calling it The Christian Fund, or the Protestant Fund? When we speak of Christians or of Protestants, we include them all generally, and do not intend one class in particular. Now Mr. A. admits that the term *Unitarian*, like those two, "embraces more sects than one." The inference

then, on his own shewing, is obvious and irresistible. Nothing more is necessary to shew the impropriety of the practice which he wishes to defend.

But Mr. Aspland (speaking of his own sect, which Mr. Norris thought ought to be called *Socinians*) ventures to say, "*We approve of the name (Unitarian) because it is purely and justly descriptive of our faith.*" I am really surprised that a man of "frankness and discernment" should hazard such an assertion. But since it is made, and repeated by quotation, I appeal to the writer's honour and candour, and ask him, How is it possible that this name should be considered as descriptive of the faith of those commonly called Socinians, when it is known to refer to *only one point in which they agree with several other classes of Christians*, without the most distant allusion to their *peculiar faith*, or that which *distinguishes* them from all other Christians? I venture to assert that it is as purely and justly descriptive of the faith of *other* sects as it is of that to which Mr. A. belongs; and of those too, who differ from him in very momentous articles. Some of the writers belonging to those sects have been among the first luminaries of the Christian church, and have most ably argued in defence of doctrines which Mr. A. spends his life to oppose. Therefore reason, truth, propriety, common sense, all concur in prohibiting that appropriation of the name against which I remonstrate. It ought not to be so appropriated any more than the names *Christian* and *Protestant*, to which Mr. A. very justly compares it.

What then are they to be called? I really do not know. It is for *them*, if they please, to assume a proper appellation, which they have never yet done. And until they do, I apprehend they will continue to be called by most people, *Socinians*; not because it is correct, but because it is more so than their favourite appellation. For let it be remembered that the difference between them and *Socinus*, is far less than that which subsists between them and most other Unitarians! A fact this, which demolishes a great part of Mr. A's. long quotation from his "*Plea.*" I confess however that I have not hitherto been forward to describe them by that ap-

pellation, because I wish to avoid the use of words which are not approved by those most concerned. But if a more correct one be not chosen by themselves than either *Unitarian* or *Socinian*, I believe the rest of the world will in general continue to use the latter. With regard to myself, I shall in future feel less reluctance to designate them as Socinians, because since I began writing these remarks, I have read the following judicious observations of Mr. Yates, one of the best writers and ablest champions of their cause. After stating that the objections to this appellative appear to him *groundless*, he adds, "for as, when we call our orthodox brethren *Calvinists*, we never mean to insinuate that they make Calvin their master instead of Christ, or that they approve of the murder of Servetus, so we need not fear that, by allowing ourselves to be called *Socinians*, we shall be charged with looking up to Socinus as our spiritual guide, or with adopting the sentiments favourable to persecution, which have been extracted from his letters."

I never understood, Sir, that this sect were ever in danger of being "called upon to map out and give names to the various sections of the Christian world." Mr. Aspland, however, seems to deprecate this hard treatment, and I can assure him with the most perfect good humour, I shall, for one, entirely exonerate them from such labour. But I do call upon them, as just and reasonable men, not to "map out" any thing for themselves which equally belongs to their neighbours.

Permit me to close by relating a fact. Some time ago a new chapel was erected, hard by an old one, in which an excellent and valuable minister officiated, who was well known to be an *Unitarian*; a believer in "one God, in one person;" just such an Unitarian as Mr. Aspland describes. This doctrine he preached and defended. But in most other points he differed from those who built the new chapel. They were not separated by any differences respecting the Divine Unity, but solely by other points; which, however, both sides justly considered as very material ones. Yet the worshipers in the new chapel chose to give it, and themselves, the name of *Unitarian*! Thus perversely

distinguishing their society by that very appellation which marked their agreement with their neighbours, instead of one that contained any appropriate description of themselves! This, Sir, is a case in point. I leave your readers to judge whether it be possible to justify such a misapplication of words.

PASTOR.

Remarks on the Bp. of Lincoln's Charge. (See p. 382.)

Norfolk, June 30, 1815.

PRESUMING upon the accuracy of this statement, and conceiving it possible, that the Bishop of Lincoln, as one of the appointed and zealous guardians of the sacred interests of orthodoxy may keep a vigilant eye upon the most notorious vehicles of heresy and schism, the following questions and observations are written:—Are we to understand, that his lordship's holy ire is excited against the learned and worthy Bishops of N—— and St. D—— for contributing more extensively to circulate the authorized version of the New Testament? And is his indignation roused because this version contains a verse which he and a large majority of scriptural critics have pronounced an interpolation, and of course no part of the genuine word of God? Even then we are in meekness to rebuke those, who countenance what we deem to be error, and especially should this temper be shewn by those who, upon an accurate scrutiny of their own conduct, must be compelled to acknowledge some little inconsistency in themselves. To illustrate my meaning, I will suppose a case, the application of which not only the bishop, but your readers will be at no loss to make.—Suppose one of his episcopal brethren, whom he severely condemns, should, on the eve of Trinity Sunday, for the sake of the retort courteous, enter one of the venerable cathedrals, where the Bishop of Lincoln has a stall; conceive of him, as opening his lordship's Prayer Book, and where the 8th verse of the vth chapter of the 1st epistle of John now stands, with a scriptural pen inserting these words of our heavenly Master, acknowledged by all his followers of undisputed authority and solemn obligation, "First cast the beam out of thine own eye, and then shalt thou

see clearly to cast out the mote out of thy brother's eye." Could the bishop be longer seriously angry, and could he wish to have the former reading restored? We have too good an opinion of his understanding and temper to believe either. While the officiating clergyman was reading as the *true word* of God, what his lordship has pronounced not to be so, he would be treasuring up most important and evangelical directions for the composition of his next episcopal charge. May I be further indulged with a remark or two on the very laudable employment of the three bishops, of London, Lincoln and Peterborough, to "consolidate into one clear, perspicuous act the laws respecting the residence of the clergy and the stipends of curates"? If their lordships proceed with perfect harmony and good understanding and a corresponding expedition in rendering this important service to the church, may it not with great propriety be said, that in the whole business they were *ONE*? No person of reflection would draw a wrong or ludicrous inference from such language.—Far be from the author of these observations any personal antipathy to the Bishop of Lincoln, but their plain and obvious design is to check intolerance, to discountenance bigotry and to contribute to put to shame and confusion all illiberality, which dishonours the church of the living God.

CLERICUS.

Address to his Excellency the Earl of Moira, Governor-General of the British Empire in India.

[From the Joint Boards of Managers and Visitors of the Belfast Academical Institution.]

MY LORD,

AN address from a Literary Institution in the North of Ireland, to the Governor-General of India, might justly be deemed irregular and intrusive, had not the directors of that institution previously reflected, that one of our earliest, yet most ineffaceable impressions, is, the love of native land: that, most particularly in the greatest and best minds, no eminence of station, nor distance of place, can expel or alienate this sweetest of remembrances: and, therefore, that the wish now to be expressed,

of conferring an essential service upon his country, will be transmitted along a great diameter of the globe, as along a musical chord, which, lengthened as it may be, from Ireland to India, will still vibrate at its farthest extremity, firmly attached there, to the heart of Lord Moira.

It has, my Lord, been the peculiar good fortune of the British Empire in the East, that the personages most eminent in the law and state departments, have been, at the same time, distinguished for their literary zeal, taste and talents. When the Governor-General is heard discoursing, with eloquence so energetic, and with such emphasis of the heart, on the interests of literature, as essentially connected with the common weal of mankind, and the true science of government, the Directors of the Academical Institution, in the town of Belfast, resting on such high authority, are led to believe, that national education forms, in itself, a common country, of which all lovers of learning, however distant, are fellow-citizens; thus again approximating India and Ireland.

Hence, we infer the pleasing probability, that the same patriotic, philosophic, and philanthropic spirit, which inspired your Excellency in your animating address to the College at Calcutta, will lead you to look with benignity upon a collegiate institution in your native land; of which establishment we now beg leave to express the ultimate *object*, and the actuating *principle*.

That *object* is, not merely to commence, but to complete a general course of useful and liberal instruction, corresponding to the population, the property, and the prospects of the North of Ireland—to form a collegiate establishment, with such deviations from ancient institutions, as are justified by recent improvements, and by the increased light of the times—to attract, as to a central point, the best and most approved teachers, not only in classical learning, but in the different departments of polite literature, science and philosophy—to afford these professors and teachers such permanent, yet moderate endowments, as may still keep their chief prospects directed to an increased number of pupils; without suffering

genius, from too ample revenues, to rust in long and listless vacation; but to be kept bright by use, and thus rendered more and more radiant, by the necessity of an honourable popularity, and that professional celebrity, which can alone, and perhaps ought alone, to give literary men a constant employment, and their labours an adequate remuneration.

The actuating *principle* which pervades this Establishment, is, the desire of its Directors to nationalize instruction by including all religious persuasions, in the common, civic concern, of a good education, whether as preceptors, or as pupils—to open the gates of the institution as widely as the directors do their hearts, to the free and unquestioned admission of Catholic as well as Protestant scholars; thoroughly convinced as we are that the rays of pure religion, like the solar beams, while they contain an assemblage of distinct colours, afford light and heat to the world by their intimate coalescence; and are all derived, as they all tend, to the same great and glorious source and origin.

With such objects in contemplation, and such principles in action, the Joint Boards of Managers and Visitors cannot repress their sanguine hopes, that your Excellency will deign to give their Institution the same patronage and protection, which it has already experienced from persons of the first distinction in Ireland. Among a great number, we shall only particularize the Marquis of Donegall, President for life; the Marquis of Downshire, late Vice-President, and our permanent friend; the Lord Bishop of Down and Connor, Honorary Visitor; and Lieutenant-General Lord Stewart; who have all occasionally visited, and warmly approved of the system of instruction adopted, the plans proposed, and the organization of the whole establishment. The Institution has been incorporated by act of parliament. It has been honoured by a parliamentary grant of £1500, in the last session, through the recommendation of the Irish government. From its opening, in February 1814, it has advanced with most rapid and extraordinary progress, until, at the present date, it contains between three and four hundred pupils, daily

increasing, and fully evincing its well-grounded popularity among all ranks of the community.

Yet, my Lord, we often consider with anxiety, that voluntary subscriptions, which raised the edifice, (at an expense of more than 15,000*l.*) are, at best, but a precarious support of an establishment, designed to be permanent. We consider that the zeal which begins such undertakings, is too apt, particularly in this country, to flag before the plan is completed; and that there is no assurance of the renewal or increase of Parliamentary bounty. We consider, also, that the means are still greatly deficient, not only for the endowment of permanent lectureships, but even for the completion of the edifice, and the supply of the various accommodations requisite for literary purposes; those adjuncts to a Collegiate Institution, (such as philosophical apparatus, library, &c.) which may be considered as the effective tools and instruments, in a great manufactory of mind, necessary to give full perfection and final polish to the raw materials.

Thus, animated by hopes, yet occasionally depressed by these fears, the Directors of the Academical Institution naturally look around them, far as well as near, for assistance. We have had lately some grounds to believe, that a subscription in aid of this Seminary, among the British and Irish residents in India, particularly those connected with the Province of Ulster, might be put forward, with a probability of success; which would become an absolute certainty, could it secure the sanction of your Lordship's approbation. Such an aid would quickly convert a yet local blessing into a great national good, by supplying the means of collecting into one focus of intelligence and information, an assemblage of learned men, emulous to excel in their respective departments of instruction; bringing, in consequence, a full and frequent flow of ingenuous youth, to receive that instruction; and creating, in the last result, an educated population, the grace and glory of a state, always supplied from a head-level of mind, which will circulate the blessing of knowledge, first through the province, and finally through the whole kingdom.

We conclude with intreating, that the honest motive will plead our excuse, for thus intruding upon your Ex-

cellency's more important avocations; taking the liberty to observe, that this address is accompanied with documents, which particularly detail the history of this Institution, its origin, its opening, its progress, its present condition and its future prospects. We indulge the hope, that Lord Moira will find an hour's leisure to look over these papers, perhaps in some evening, when the burning sun of India is hastening to set in the West; and while it revisits the Green Island, the spirit of his good wishes may attend the progress of the beneficent luminary.

We distrust, my Lord, the exaggerated expressions of the East; although that great man, of various erudition, Sir William Jones, has declared the strong affinity which prevails between the Indian Sanscrit and the ancient language of Ireland. But your Lordship has taught us that there is sufficient virtue and vigour in our vernacular language, to express every emotion of the human heart; and, among the rest, those of our sincerest regard and most profound respect. And, my Lord, with the proud consciousness of being your countrymen, we trust, that while the magnificent Lotus of India, either in reality or in emblem, continually presents itself to your eyes, the humble Shamrock of Ireland will still live in your memory, and continue to be associated with your dearest affections.

February, 1815.

Mr Graham on the bad Effects of the present System of Tithes.

Berwick upon Tweed,

August 5, 1815.

THE system of Tithes has been so long acted upon, and sanctioned by such high authority, that many people consider it, both in a religious and political point of view, as so interwoven with the constitution of our country, that any alteration in the one would endanger that of the other. I am, however, of a very different opinion; being fully persuaded that, unless some modification or entire alteration takes place, the present system of tithes will sooner or later shake the pillars of the church to their foundation, if not endanger the constitution itself. To prove the truth of my position, I will first consider the effect which the present system of tithes has on the morals and religion of the peo-

ple; in the second place, the effect it has on agriculture; and, in the third place, I will consider it in a political view, and point out a few of the dangerous consequences which will certainly be sooner or later the result of the tithe system, if the same is continued as at present. Whoever has lived in any of the small country towns or villages in England can scarcely miss having observed the effect of the tithes, particularly on the lower orders of the people. In place of looking up to the minister or parson of the church with that respect and esteem which are due to the character of a priest or minister, and listening with attention to his instructions, they in general consider him as their greatest enemy. Passions the most inimical to the practice of a Christian are constantly kindled in the human heart; nor is it possible to be otherwise, when those articles, which are so essential to the poor, and often constitute a great part of their living, are forcibly taken from them. So very extensive, and sometimes undefined, are the laws relative to tithes, that I believe, wherever they have been contended, the church gains nine causes in every ten; so that there is not an article on which the parson cannot lay his hands: the poor man's potatoes, turnips, peas, cabbages, all must pay tithe. Of fowls of every kind, viz. hens, ducks, geese, &c. and of pigs, the law demands one in every ten; but the general practice, as far as my observation has served me, is, the parson takes one of every kind, however small the number. I would now ask any calm, unprejudiced person, if it is possible, under such circumstances, for any good understanding to take place between the parson and his hearers. I well remember, when very young, being some time in a village, not ten miles from the Tweed, where the antipathy of the people against the minister of the church was carried to such a pitch, that it was often said, the first words that children were taught to utter was to curse the parson. I, however, cannot help at the same time observing, that even the minister himself is placed in most uncomfortable circumstances; for if he is a pious, humane man, he is sure to lose more than the half of what the law says is his right. If he is an austere man, or if the necessities of his own family urge him on to greater acts of severity than he would otherwise

pursue; in that case he is an object of suspicion, hatred and ill-will. The fatal consequences of such things require very little illustration: the morals of the people are corrupted, no early impressions of piety are fixed on their minds, religion becomes a mere mockery, and the church is only spoken of with contempt and ridicule.—I will now consider the effect which tithes have on agriculture; and here a more extensive field presents itself to the contemplation of every inquisitive or impartial observer. In the former ages of darkness and superstition, when the parson of every church was supposed to hold the keys of heaven and hell, when indulgences could be bought with money, and the prayers of the priest were believed to shorten and mitigate even the sufferings of the wicked in a future state, and a bequest to the church was accounted a sure passport to heaven:—when the people were under these impressions, it is no surprise that they cheerfully submitted to every demand, and made a willing sacrifice of not only the tenth of all they possessed, but in many instances of nearly the whole of their property; but in this age of general information, when every man is taught to think and judge for himself, to continue the same system appears to me extremely unaccountable, and I have long considered it as a most dangerous infatuation; for it is now no longer a matter of choice or a voluntary sacrifice, but it is become a matter of severe coercion, and can only be enforced by the execution of laws made in the ages of ignorance and barbarism. I believe there is scarcely an individual in the kingdom, however much he may be attached to the church, but who feels a disagreeable if not an indignant sensation when he sees the tithe-gatherer collecting his tenths from the whole produce of his lands. But if this is the general feeling under such circumstances, what must be the sensations produced on the laborious cultivator of waste lands who transforms a barren wilderness into fruitful fields and luxuriant meadows? With what severe regret and high indignation must he survey the collector of tithes carrying off the tenth of all his toil and tillage, whilst he has not contributed one fraction to any of his improvements? Is there a man in the country but who deprecates this as a great evil, and a most severe

check on the cultivation of waste lands in particular? And so long as this system continues, to say that we give proper encouragement to agricultural improvements I consider as an insult to plain common sense.*

It would be an easy matter to carry this argument to greater length and to illustrate it by many examples, but to every reflecting mind it is so obvious that I will not lengthen this essay by any farther remarks, but proceed to my last proposition, which was to consider the effects of the tithe system in a political point of view, or rather to make some observations on the general effect which the present laws and regulations must naturally produce on the minds of the people. I have already proved that the collection of tithes, particularly from the lower orders of the people, has a most baneful effect on their religion and morals; and I believe no maxim is more generally admitted than that the strength and stability of every kingdom depend on the morals of the people and their attachment to the government. But how is it possible for pure morality to be maintained amongst a people whose minds are almost constantly in a state of irritation against those appointed to be their instructors? I must likewise observe, that the united affections or attachment of a people can only be maintained from a thorough conviction that their government or governors are constantly acting towards them with the tender care and solicitude of a parent. I am well aware that circumstances sometimes occur when the people will make great exertions and submit to many sacrifices, even at the very time that they feel much oppression from their government; this is sometimes produced from an immediate sense of some impending danger, or from that innate love of their country which is happily impressed on the minds of the people; but all these will only be of a temporary nature.

* I think it is here necessary to remark, that, if we consider the check which the tithe system has on the improvements of waste lands, and add to this the enormous expense of obtaining an act of parliament for inclosures, I really think any impartial person will say, that in place of giving encouragement to cultivate waste lands we have laid an embargo on every exertion of the kind.

When the seeds of discontent are sown, unless the cause is completely removed, they will continue to grow and increase in strength till some dreadful convulsion produce a change, if not always a cure. For the truth of the above observations I can appeal to the united voice of history down to our present most eventful times. That the present system of tithes has a natural tendency to produce evils of the greatest magnitude appears to me clearly evident, and I can only hope that some effectual remedy may be applied to avert the evil before it is too late.

JAMES GRAHAM.

SIR, *Islington, Sept. 2, 1815.*

AS you have lately given a fine portrait of that Unitarian martyr *Servetus*, with [references to] a delineation of his character and an account of his lamentable end, I send you for insertion a curious anonymous Letter which I have just received—it relates to the part which Calvin took in the business, and shews the ingenious methods employed by his admirers to extenuate his conduct. At the same time, the only notice I am inclined to take of this nameless epistle, is to adopt the reference inserted in the last edition (13th) of my *Sketch*, and which seems to have given occasion to this letter. The reference is strong, I confess, but marked with a justifiable severity—"See the *Life of Servetus*, by Richard Wright, where the tragedy is detailed with all its circumstances of brutality!"

I am, Sir, yours respectfully,
J. EVANS.

To the Rev. J. EVANS.

*Raunds, near Thrapston,
Northamptonshire.*

SIR,

Having read in the 79th page of your *useful Sketch* the brief statement of the affair of Calvin and *Servetus*, I should be happy to see noticed, in any future edition, the following particulars, which tend to relieve the character of that eminent reformer from the great weight of odium incessantly and almost exclusively cast upon him. 1. Calvin had forewarned *Servetus* of his danger before he came to Geneva—"forewarned—forearmed." 2. He was convicted by due process of law and condemned, not by Calvin, but by the laws and magistrates of the city. 3. Calvin tried to obtain for him

a mitigation of punishment. 4. The reformers stood upon very delicate ground—every heresy was laid to their charge with a view to their prejudice, and Servetus being a Socinian it was compulsory in them to give their verdict against him. 5. To the persecuting spirit of the times the greatest blame is attributable: and the mode of his death—it was the error and infection of those days, when the nature and foundation of religious liberty was not understood. Lastly, several eminent divines approved of the action after it was done, viz. Bucer, Oecolampadius, Farel, Beza, and the humane Melancthon himself, in a letter addressed by him to Calvin on the subject. Vide Sennebier's account of Calvin's treatment of Servetus, in Dr. Erskine's Sketches and Hints of Church History, vol. ii. 277, and Bayle's Dictionary, art. Calvin.

I think the above will suffice to clear off a little obloquy which the Papists always used against the Reformers (in which they have been too hastily followed by others), and shew that the disgrace of burning Servetus (an act which makes us shudder in these enlightened times) was at least not peculiar to Calvin.

I am, Sir, yours very truly,

31 Aug. 1815.

W. H. N.

SIR,

Sept. 3, 1815.

ON opening your last number, I perceive that I must not yet repose like "him that putteth off the harness." Three more antagonists appear, and others may be advancing. I shall not regret their number, even though they "contend earnestly," while "the weapons of our warfare are not carnal."

V. F., who has often communicated valuable information to your pages, first claims my attention. That signature, originally adopted, if I guess aright, as a grateful record of filial affection, is now honourably employed to vindicate the memory of a friend, unjustly, as I think, supposed to have been misrepresented by me. I respect the motives of V. F. too much not to avoid scrupulously any expression which might hurt his feelings, though he has borne rather hard upon me. Were he a Dictator, I fear he would too readily degrade me from the only nobility of which I believe either of us is tenacious, the rank of noble

Bereans, because, though I inquired whether *the things were so*, the inquiry was not conducted according to his judgment. Yet V. F. will allow it to have produced the best possible result, in a public refutation of a public censure; a result which I am glad to have occasioned, for I never had the slightest ill-will to the memory of Dr. Enfield, who was indeed a stranger to me, but to whose various writings I have been indebted for much valuable knowledge, familiarized by the ease and perspicuity of his style. To his posthumous Sermons I had no immediate access, nor any distinct recollection of their subjects; when, looking for another article in Mr. Chalmers's Biography, I accidentally fell upon his censure of their tendency. That censure I should have known to be unjust, had I then possessed the information which I thank Vindex for affording me; though recollecting only the Sermons published in 1769, I confess that I feared such a censure might have been too justly incurred.

As to the point for which alone I first mentioned that publication, I am quite satisfied with V. F.'s estimate of his friend's "juvenile compositions." I have often read and admired them as "beautiful essays," though I would rather have found in "Sermons for the Use of Families" a development of Christian doctrines, accompanied, as such should always be, with a moral application. V. F. must allow me to say that, as often happens among rival forensic advocates, he has proved for me my case. Scrutator described a number of aged Unitarian ministers who had spent their youth, according to his representation, in opposing popular errors, like our missionaries, not merely negatively, but by contending, through evil report and good report, for what we esteem *the truth as it is in Jesus*. I demurred to this statement, and instanced the Sermons of Preachers among those called Rational Christians, especially the small volume by Dr. Enfield in 1769. That volume V. F. is constrained to admit to be a proof in point, for he finds himself obliged to pass from "the juvenile compositions" to the "later discourses" of his friend, before he finds any which he can satisfactorily advise me "to read and study" that I may become "a more enlightened Unitarian," though I am conscious that any of the Discourses of

Dr. Enfield, practically applied, could not fail to make me "what is," as V. F. justly observes, "of much greater consequence, a better man."

I have occasion to trouble your respectable correspondent from Norwich with only a short reply. He brings forward against my opponent—statements most honourable to his congregation and those who have served them in the Christian ministry. But I cannot perceive that there is really any question between Mr. Taylor and Bereus, whose "heavy charge," should he examine the juvenile volume so often mentioned, he may find not entirely groundless. That Dr. Enfield soon corrected his views of the Christian ministry, and made the New Testament more exclusively "the man of his counsel" till he had become in 1785 all that Mr. Taylor knew and justly admired, is highly creditable to his piety and discernment, but no refutation of my statement respecting the *Christian* deficiencies of the volume published in 1769.

That volume I had never noticed in the manner which has called forth so much animadversion, had I not been of opinion that the story of the *dead*, comprehending their virtues and failings, the "fears of the brave and follies of the wise," was their bequest to the *living*, and that it became the duty of every one to claim his *life-interest* in that valuable legacy whenever circumstances supplied the occasion for its honourable use.

BEREUS.

*Natural Theology. No. IX.
Of the Mechanical Arrangement of the
Human Body.—Of the Superior and
Inferior Extremities.*

EACH superior extremity consists of the shoulder, arm, fore-arm and hand.

The shoulder includes two bones, the clavicle and scapula: the former, called also the collar-bone, extends across from the tip of the shoulder to the upper part of the breast-bone, and serves to the shoulder as an arch supporting and preventing it from falling in and forwards upon the breast. The two collar-bones also make the hands strong antagonists to each other, which without them they could not have been.

The scapula or shoulder-blade is broad and flattish, and serves as a base to the whole superior limb. Its under

side is somewhat concave, to fit on the convexity of the ribs on which it is placed, though it is not in immediate contact with them, but separated from them by layers of muscular flesh, by means of which this bone may glide upon the trunk and increase the motion of the limb which is suspended from it.

The scapula is not articulated with any bone of the trunk which would impede its motions, but is securely held to the trunk by those very muscles which perform its movements. The arm-bone is articulated with the scapula, and a high ridge called the spine rises from the back or external surface of the scapula, and traversing its whole length runs forward to terminate in that high point or promontory which forms the tip of the shoulder, and overhangs and defends the joint. This projecting point of the scapula is called the *acromion* process; it almost makes a part of the shoulder-joint, preventing luxation upwards. There is another process which stands out from this angle of the scapula, and is intended to secure the joint and prevent dislocation.

The shoulder-blade is in some respects a very singular bone, appearing to be made expressly for its own purpose, and independently of every other reason. In such quadrupeds as have no collar-bones, which are by far the greater number, the shoulder-blade has no bony communication with the trunk, either by joint, or process, or in any other way. It does not grow to, or out of, any other bone of the trunk. It does not apply to any other bone of the trunk: it forms in strict fact, no part of the skeleton. It is bedded in the flesh, attached only to the muscles. It is a foundation-bone for the arm laid in, but distinct from the general ossification. The lower limbs connect themselves at the hip with bones which form part of the skeleton; but this connexion, in the upper limbs, being wanting, a basis, on which the arm might be articulated, was to be supplied by a detached ossification for the purpose.

The *ARM* is divided into two parts, which are articulated or joined at the elbow. The upper part, or *os humeri*, retains the name of *arm* properly so called, and the lower part between the elbow and wrist is called the *fore-arm*.

The *arm*, or that part extending

from the shoulder to the elbow, has only one bone, which is articulated at the shoulder by a round head, and connected to it by ligaments, which inclose the whole joint as in a bag. That the joint may have the freest motion the hollow for receiving the arm-bone is extremely shallow: the end of the bone and the hollow are lined with cartilage, and the latter is constantly moistened with an oily fluid supplied for the purpose. The lower end of the arm-bone is articulated with the bones of the fore-arm at the elbow, carrying them with it in all its motions.

The *fore-arm* is composed of two bones, called the *ulna* and the *radius*. The *ulna*, so named from its having been used as a measure, is the longer of the two, and is extended from the wrist on the side of the little finger to the point of the elbow. The *radius* is but partially articulated with the end of the arm-bone, it carries the wrist with a rotatory motion, and for this purpose it is so articulated with the *ulna* at the ends, the only points where these bones meet, that it turns upon it in half circles. There is in these bones much mechanical contrivance. For the perfect use of the limb two motions are wanted; a motion at the elbow backward and forward, called a reciprocal motion; and a rotatory motion, by which the palm of the hand may be turned upwards. To manage this, the *fore-arm*, as we have seen, consists of two bones, lying by the side of each other, but touching only towards the ends. One of these only is joined to the arm at the elbow, and the other is joined to the hand at the wrist. The former, by means of a hinge joint at the elbow, swings backward and forward, carrying with it the other bone and the whole *fore-arm*, and in turning the hand upwards that other bone to which the hand is attached rolls upon the first, by the help of a groove near each end of the bone, to which is fitted a corresponding prominence in the other. If both bones had been joined to the upper arm at the elbow, or both to the hand at the wrist, the thing could not have been performed. The first was to be at liberty at one end, and the second at the other, by which means the two actions may be performed together. The great bone which carries the *fore-arm* may be swinging upon its hinge at the elbow,

at the same moment that the lesser bone which carries the hand may be turning round it in the grooves.

The *hand* comprehends all from the joint of the wrist to the ends of the fingers; its back part is convex for greater firmness and strength, and it is concave before for containing more conveniently such bodies as we take hold of.

Anatomists divide the hand into the *carpus* or wrist-bones; the *metacarpus* or bones that stand upon the wrist, and serve as a basis to the fingers; and the fingers, consisting each of three joints. The *carpus* or wrist is composed of eight bones, disposed in two rows, so formed and arranged as to allow motion on all sides; and by a quick succession of these motions the hand may be moved in a circle. The lower row is articulated with the bones of the *metacarpus*, to which they serve as a solid foundation or centre.

The *metacarpus* consists of four long round bones for sustaining the fingers: they are founded on the wrist-bones, but depart from them as from a centre in a radiated form, in order to allow the fingers a freer play.

The thumb and fingers are each composed of three bones. The bones of the thumb are stronger than those of the fingers, because the former are intended to counteract the latter. All the bones of the fingers are placed in three rows, called *phalanges*. The first set is articulated with the bones of the *metacarpus* and consists of the largest bones; the second stands out from the first, and the last row or *phalanx* grows out from the second and completes the fingers. The different bones composing the fingers are all regularly jointed with each other, and in such a manner as to allow not only a hinge joint, but also a rotatory motion.

The human hand has always been an object of admiration to the philosopher. Thus Galen, in speaking of the uses of the several parts of the body, says, "As man is the wisest of all animals, so the hands are the organs most suited to a being endowed with wisdom. For man is not wise because he has hands, as was the opinion of Anaxagoras; but Nature gave him hands, because he was endowed with wisdom to make use of them." The same philosopher inquires, Whether the hand has not the best possible conformation? And in speaking of the different

lengths of the fingers, he says, "the reason of this mechanism is, that the tops of the fingers may come to an equality." When they lay hold of and grasp circularly any large body, they meet as it were in the circumference of a circle.

Each of the lower extremities comprises the thigh, the leg and the foot, and bears some analogy in the structure and distribution of its parts with the upper extremities.

The *thigh*, like the arm, has but one bone, which is the longest in the whole body, and the largest and strongest of all the round bones. The articulation of the thigh-bone with the trunk is secured by two strong ligaments; one of these grows out of the articulating cavity, and is inserted directly into the head of the bone: the other passes over the whole joint, embraces the head of the thigh-bone as in a purse, and is inserted into this bone at its neck. This bone serves not only as a fixed point for performing several motions of the trunk, which it sustains like a pillar, but it also affords a base for the leg to carry on its own motions, and is principally concerned in walking, running, &c.

The *leg* is composed of three bones, two small ones, named the *tibia* and *fibula*, and a small one placed at the knee.

The *tibia*, so called from its resemblance to an old musical pipe, is the long triangular bone at the inside of the leg; it runs nearly in a straight line from the thigh-bone to the ankle, supporting the whole weight of the body, and has its upper end spread into a large surface for receiving the lower end of the thigh-bone and forming the knee-joint. This articulation admits flexion and extension, and is secured by very strong ligaments, to compensate for the weakness of its bony structure, arising from the flatness of the articulating surfaces. At the sides of the joint the capsular ligament is peculiarly strong. The contrivance of a ligament within the cavity of the joint, and directly connecting the two bones, is improved upon by a striking adaptation to the necessities of the case. Instead of one, there are two ligaments that cross each other, and, by a varied tension of each in different positions of the joint, they check its motions and secure its safety. Moreover, on the top of the tibia are placed two moveable cartilages, of a crescent-like form.

Their outward edges are thick, while their inward borders are extremely thin, and they thus form a hollow in which the protuberances of the thigh-bone play with security, and with a facility that is much increased by their loose connexions. The lower end of the tibia is articulated with the foot, and forms the inner ankle. The *fibula* is a long slender bone placed at the outside of the tibia: its head is connected to that bone by ligaments, but does not reach high enough to enter into the composition of the knee-joint; it lies along-side the tibia, somewhat like a splint, increasing the strength of the leg, and, like the double bone of the fore-arm, also completing its form. This bone descends to the foot, where it forms the external ankle, and is connected to the tibia, along its whole length, by a broad thin ligament.

The *knee-pan* is a small thick bone, of an oval or rather triangular form. The base of the triangle is turned upwards, to receive the tendons of the great muscles which extend the leg; the pointed part of this triangle is turned downwards, and is tied by a very strong ligament to the upper part of the tibia, just under the knee. The patella or knee-pan is intended as a lever; for by removing the direction of the extensor muscles of the leg farther from the centre of motion, it enables them to act more powerfully in extending the limb: to facilitate its motions, its internal surface is smooth, covered with cartilage, and fitted to the pulley of the thigh-bone, upon which it moves.

The *foot*, like the hand, is divided into three parts, viz. the *tarsus* or instep, the *metatarsus* and the *toes*. The tarsus or instep is composed of seven bones, firmly bound together by strong ligaments, and forming an arch for supporting the body. The metatarsus is composed of five bones, which correspond in their general character with the metacarpal bones of the hand. The bases of these bones rest upon the tarsus or instep, while their extremities support the toes. When we stand, the fore-ends of these bones and the heel-bone are our only supporters.

Each of the *toes*, like the fingers, consists of three bones, except the great toe, which has only two bones. In walking, the toes bring the centre of gravity perpendicular to the advanced foot.

Of the skeleton. When the bones of an animal are connected, after the soft parts have been removed, the whole is called a skeleton. Had this frame been constructed of fewer bones, our actions must have been constrained, and less convenient; we find it therefore wisely divided into numerous pieces for the sake of enlarging the sphere of motion, while all its divisions are peculiarly and admirably adapted to the various uses for which they have been designed. The head to form a case for lodging and defending the brain within its cavity, while its elevation above the rest of the body places the seat of the mind in a position best suited to her attributes.

From the head descends the spine, reaching to the extremity of the pelvis, which serves to support the head, and affords a canal for the brain and spinal marrow. From the upper part of the spine, the ribs extend on each side, and meeting at the breast-bone before, they form the cavity of the chest for lodging and defending the heart and lungs.

The lower part of the spine, supporting all the parts of the body which are superior to it, is itself received in a wedge-like form and supported by the bones of the pelvis. These bones serve as a basin for sustaining some of its viscera, and as a medium of connexion between the body and the lower extremities, affording a support to the former, and producing the necessary motion at the hip-joints by rolling upon the round heads of the thigh-bones.

The base of each bone, in the superior extremities, is placed in a situation best calculated for the limb to perform all its motions, and at the same time to defend from injuries the head and chest. The division of each extremity into several bones, and their connexions, are intended to produce motions sufficiently great for all the purposes of necessity and convenience. The inferior extremities are likewise divided into several bones, for the purposes of motion, and serving also as moving columns for the support and carriage of the body: they are stronger, and their joints firmer and more confined: the thigh-bone has less motion than that of the arm: the joint of the knee is stronger than that of the elbow; and the motion of the ankle and toes is slower, but more firm, than that of the wrist and fingers.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXXVII.

Knight of the Holy Ghost.

Mr. Soane on Thursday night concluded his Lectures on Architecture. In the course of his last lecture he gave a very humorous account of the removal and raising of Trajan's famous Pillar, during the Papal government. The Pope, it seems, not only bestowed his *benediction* on Fontana the architect, who after many years of consultation was selected for the important office of elevating the celebrated column, but on the many hundred workmen who were employed on the occasion, as well as all the *machines*, &c. But that all possible care and caution might attend this august and solemn undertaking, punishment as well as reward was held forth to insure success. A *gibbet* was erected upon the spot, the *hangman* and his attendants graced the ceremony, and the poor architect, as well as his chief agents, were to be executed immediately, in case of failure. Happily, however, the attempt succeeded, and therefore recompense instead of vengeance was the result. The architect was made *Knight of the Holy Ghost*, and other honours and rewards attended him.

This narrative, founded on rare but authentic documents, afforded high entertainment to the audience.

London Chronicle, Mar. 25, 1815.

No. CCXXXVIII.

Desperate Resolution of a whole People.

"The most inflamed spirits being driven by the arms of Spain, or drawn by the hopes of liberty and safety, into the United Provinces, out of the rest, the hatred of Spain grew to that height, that they were not only willing to submit to any new dominion rather than return to the old, but when they could find no master to protect them, and their affairs grew desperate, they were once certainly upon the counsel of burning their great towns, wasting and drowning what they could of their own country, and going to seek some new seats in the Indies. Which they might have executed, if they had found shipping enough to carry off all their numbers, and had not been detained by the compassion of those which must have been left behind, at the mercy of an incensed and conquering master."

Observations upon Un. Prov. pp. 56, 57.

BIBLICAL CRITICISM.

Mr. Severn on the State of the Human Being after Death.

SIR, Harlow, July 15, 1815.

THE state of a human being after death, and the doctrine of a resurrection, are subjects which cannot fail to interest all thinking people: to help our inquiries, to confirm our faith in things invisible, and to assist our devotions, not merely to defend a system, I have remitted to you these thoughts, and I have endeavoured to follow the light wherever I could see it, whether proceeding from the lamp of the philosopher, or the sun of revelation. I would hint that several things in this paper were suggested by a view, apparently near, of vast eternity, of that universal mortality to which the creatures are subject, and by meditation on the extent of life and being by which we are surrounded, of which we are but atoms, and from which, if we may judge only by what is apparent, we shall soon be separated. The inferences and remarks in this paper, therefore, you may consider as the writer's defensive armour (the best he could get) against the assaults of infidelity, fanaticism and despair. This armour he has beaten into a shape and adapted as well as he could to his own measure at the forge, and with the instruments of the great Apostle of the Gentiles, 1 Cor. xv. In that chapter Paul appears to me to state, 1st, The doctrine of our future existence; 2nd. That this doctrine is a matter of revelation. 3rd. That it is confirmed by the resurrection of Jesus Christ. 4th. That it is a resurrection of the individual, not a creation, but a revivification, (pardon the term) a return of life and consciousness, constituting the identity of the person. From the 44th verse of this chapter he reasons analogically, "it is sown a natural body, it is raised a spiritual body," yet his reasoning goes to prove that it is the same substance: his words are, σπείρεται σῶμα ψυχικόν ἵγίρεται σῶμα πνευματικόν: ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν: "it is sown," "it is raised;" "it is," or "there is a natural body," &c. Now he had said before, ver. 37, "Thou sowest not the body that

shall be, but bare (naked) grain," σπείρεις γυμνὸν κόκκον. The apostle carries this analogy to the doctrine of the resurrection again, ver. 43, "It is sown in dishonour, it is raised in glory." In Luke xxiv. 39, we have an account of Christ's appearance after the resurrection, when to calm the fears of his disciples, he says, "handle me, and see; a spirit (πνεῦμα) hath not flesh and bones as ye see me have." Πνεῦμα then was the word chosen by the evangelist to express the term used by the Jews in their vernacular tongue, by which to convey the idea of what we call a ghost. As the word psyche, is rendered heart, heartily, you, mind, and life, as well as soul, according to the list of your correspondent, Mr. Jones, p. 241, and as the term is applied to a beast, as well as a man, I think we may fairly suppose, that the apostle would take it in the most proper as well as common signification, when he was contrasting the state of a human body as laid in the grave, with the state of the same individual when raised in incorruptibility. I need not remind your readers that Paul styles a dead body, psychichon soma; if this term were used in another connexion it would be properly rendered a body animated: here, it certainly means, an organized body made for the purposes of animal life, but deprived of it. Thus a grain of wheat is a body organized for the purposes of vegetable life, for the preservation of the grain, and its future existence: but every seed hath its own body, that which constitutes the identity, nature and quality. Something within us hints that we shall in due time and under other circumstances, be better without that sort of body we now have, and revelation informs us that we shall be raised "a spiritual body." It appears to me, therefore, that there is something essential to my present nature and future being, which God has rendered indestructible and immortal; which though it does not depend upon the usual animal supports for its existence, yet does wholly so upon the powerful and constant providence of God, for the preservation of its identity and consciousness, as

much in our *present* state as when the body, the mere changing mass of matter, which we thus name, has returned to its original dust. Now if, in no proper sense, this indestructible substance can be deprived of its consciousness, in no sense can it be the subject of a restoration to the conscious existence of a rational nature; for in that case the resurrection of the body is no more a restoration of the life and being of the man who died, than the resurrection of a lost and buried limb after it has long returned to the dust, and the restoration of it to the original owner, would be a restoration of that person's existence; for he continued to live without it. The clear idea of the resurrection is, the restored life and consciousness of the individual. This, I think, is plainly the drift of all the apostle's reasonings on this subject in 1 Cor. xv. especially vs. 16, 17, 18: "if the dead rise not, if Christ be not raised, then they also which have fallen asleep in Christ, are perished." Death, the consequence of sin, still reigns, your faith is a delusion, but we are in full possession of existence which death itself cannot deprive us of; our identity will be preserved, though our consciousness may be lost. It strikes me, that the resurrection of our Lord only confirmed to our satisfaction (faith) what God, in the order of nature, had previously determined; the apostle indeed in this chapter evidently draws his analogy from the order of nature. A clear view of this truth was necessary to support the minds of suffering Christians in such a world as the present, for taking all circumstances into the account, "if in this life only we have hope, we are of all men most miserable:" and "if the dead rise not, and Christ is not risen, our faith is vain." The resurrection is not a creation; the person who died, is raised, and restored to life, the perfect human being spiritual and immortal; yet we cannot suppose that the flesh and bones, the mere animal body, will be raised—no, what is raised is the essence of the being. The pneumatic, or spiritual body, I conceive, necessarily exists in every human creature, as constituting his essence and preserving his identity, but its consciousness may be suspended; this is death: again, it may be restored; this is renewed

life. A pure element I suppose to be the substance out of which God has formed the πνεύμα; and I conceive that this element is *light*. Under certain circumstances it possesses the psyche; under others, it loses it, always to resume it again; and at the last day it will break up the tombs, if confined in them, and the solid rocks, ascend from the caverns of the deep, and every atom, once the spirit of life, with renewed consciousness, shall rise to its native heaven. It is plain that the words πνεύμα and ψυχή, are both used in our translation of the scriptures, in what is commonly understood to be different significations; the life, the spirit, the soul, the mind, the person; but in this chapter, 1 Cor. xv., each certainly in a definite sense. The psychical body then will be, the organized body in the present state, fitted for a sentient being, yet constantly subject to change; the pneumatic body, that which is the essential existence, the identification of the person, not to be destroyed by circumstances, the breath of God, the essential flame of life, which cannot be extinguished except by an immediate act of him who first kindled it. The communication of this breath of God to Adam, was the consummatory creative act, without which the body would have remained a piece of inanimate matter; this metaphorical breath certainly was no part of the essence of the Deity, but a created substance, like the rest of man's nature. The πνεύμα or spirit, including the ψυχή or soul, reason in the human being, instinct in the brute, directed, governed or destroyed by the great Soul of the Universe, is, I think, superior to all lower agency; is the powerful executive of nature and of God. This wonderful substance universally present, and ever in action, constitutes the forms and essential being of all existing worlds, and of all rational creatures. It was the opinion of the ancients that the soul was a subtle æther,—light; the Platonics and Pythagoras taught, that fire,—light, was the natural agent or animal spirit actuating the universe and the human being; Plato supposed something like a ramification of fire,—light, by its rays darting to the extremity of the human frame. Hippo-

crates speaks of this pure and invisible æther, or light, as giving existence and motion to all things. The Platonists imagined the intellect to have its residence in the soul, and Galen conceived that if the soul be incorporeal then its vehicle is æther, or light, by which æther it acts upon bodies. This æther was supposed to remain after death by the followers of Plato and Pythagoras. Hippocrates conceived thermon (heat) that is, light, in action educing caloric, to be something immortal; and he thought, that a strong invisible fire was the residence of the soul, understanding, prudence, growth, motion, diminution, change, sleeping and waking. Heraclitus held fire (light) to be the principle and cause of the generation of all things; it is plain this philosopher did not mean the extinguishable culinary fire, for he calls it *πυρ αἰὲλ ζῶν* ever-living flame, that is, light. The Magi taught that God had light for his body, and truth for his essence, or intelligence. The Chaldeans called him, *πυρ νοερόν*, the intellectual fire; they said *εσσαμεις πυρπυρ*, that is, clothed with fire (light), yes, the Deity is clothed with light as with a garment; he dwells in light which no mortal can approach unto. It is remarkable, that when the spirit (*το πνεῦμα*) of God was communicated to the apostles it should have been manifested by a visible appearance, like as of fire, a body of light resting on the head of each of them; this was an indication of the Divine presence, a consecration or anointing of these persons to their high office; and this appearance was accompanied by superior and miraculous powers, which the apostles were previously incapable of exercising. Whoever has seen galvanic or electric operations on a large scale, must, however accustomed to them, have been repeatedly astonished at the powers of light—in the diversified application of which element, I suppose both these classes of experimental philosophy to consist. I would not imply that the gifts, &c. of the apostles were not communicated by the Deity,—but he always employs means and instruments when they can be made subservient to his design, even when working miracles. Horace calls the soul, “*divinæ particulam*

auræ.” So indeed we may say of all life, all intelligence, that it is a portion of the divine breath; not of the essential nature of God, but of his creative power, and of some created substance. So the body (man) was made of the dust of the ground, that is, of a portion of matter previously existing; in this view, in the highest degree possible, a creature animated by a living spirit, possessed of reason and endowed with immortality, is God’s image, his offspring. Such a creature is made as like his heavenly Parent as his scale will admit; for God raises his most excellent works to a relative and comparative perfection. Jesus Christ is the firstborn of every creature: the brightness of his Father’s glory and the express image of his person; by whom, or according to whom, he made or appointed and constituted the dispensations of his providence in all ages. As Christ is the image of God, so man in his highest state of perfection under every providential dispensation in all intellectual worlds, is changed into the same image from glory to glory, as by the spirit (*το πνεῦμα*) of God, always approaching the infinite fulness. See John xvii. “As it pleased God that in Jesus all fulness should dwell;” so there is always a relative perfection in infinite progression, in the works of creation. Yes, out of his fulness as the head of our nature, we have all received, and we shall ever receive favour upon favour.

In this sense our Lord is the Sun of the world, the light of the earth, the brightest emanation of the Deity; in him was life, and the life is the light of men. *That* is the true light that enlighteneth every man that cometh into the world: the light of truth, and the light of life.

That the powers of mind may be for a long time suspended and the rational soul to all appearance destroyed and yet afterwards restored, to be again lost during the whole of the present life, we have a remarkable proof in Tuke’s account of the Retreat, near York, for Insane Persons. The author’s words are as follows:—“A young woman who was employed by the relator when a boy, became insane, and at length sunk into a state of perfect idiocy. When she was attacked by a Typhus fever, and my friend having then practised some

time, attended her, he was surprised to observe as the fever advanced, a developement of her mental powers; during that period of fever when others were delirious, she was entirely rational. She recognised in the face of her medical attendant the son of her old master whom she had known so many years before, and she related many circumstances respecting his family and others, which had happened to herself in her early days, but alas! it was only the gleam of reason; as the fever abated, clouds again enveloped the mind; she sunk into her former deplorable state and remained in it until her death, which happened a few years afterwards." Here there is an instance of excitement of the rational principle, by physical causes after it had to all appearance been for many years completely destroyed.—What would have rendered another delirious restored her mental faculties; she continues in the possession of memory, judgment, and all the qualities of mind while that excitement lasts, but when it ceases, she returns to her former state of idiocy. Does not this case prove that, at least in the present life, the restoration as well as the loss of reason depends upon the peculiar circumstances attending the animal machine? A psychean body may have animal life and be incapable of rationality; and Paul calls a dead body by that name. We see in the case before cited that the apparently extinct *nous* (mind) may be restored and again lost. Would not that mind be again restored if other circumstances were the same? Now Paul says, that the body is raised a pneumatic body, not a psychean body; not depending, as now, upon mere accidental circumstances for the preservation of the soul; the essence, the excellence of human nature, which we see continues to exist even in an idiot, and which may be restored after many years' perfect fatuity. The before-mentioned woman's memory, judgment and understanding, were as much in a state of death as if she had been dead in reality. And when these essentials of the rational soul were restored, they were as much raised to life as if the person herself had been raised out of the grave. Her mental capacity was entirely preserved during the whole time of her idiocy: her consciousness depended upon an excitement of a peculiar nature. The

very idea of a spiritual body being raised implies, that it was before in existence, and that it was so far affected by the common circumstances of our nature as to need a restoration of life and consciousness. But when Paul says, "it is raised," &c., I do not think he means to describe the action, but the effect; it is restored again to life. I think it is a restoration of consciousness, a return of all that constitutes the essence of the person; and which, though lost for a time, continues entire and indivisible from the period of death to the moment when God shall raise the dead according to the working of his mighty power, which he wrought in Christ. It was necessary that our Lord should rise in his natural psychean or animal body to satisfy his disciples of his identity; but the pneumatic body is capable of any form and confined to none: and to shew that the life of Jesus was not supported by his animal frame, he appeared with his wounds (one of them mortal) open and unhealed. There is a remarkable passage, 2 Cor. v. 16, "Though we have known Christ after the flesh, yet henceforth know we him no more;" that is, we consider the flesh, the animal organization, a subject not worth our attention. Christ died and rose again; this is a reason why we should not regard the flesh. He is a spiritual being now: all that was mortal of the Son of God is past and gone, his body the same in essence, is a glorious body: all things in that eternal state are become new; this is a reason why we should rise to God in newness of life, in likeness of his resurrection, as he was raised by the glory of the Father. The flesh would only be an incumbrance in that state. "It is the spirit that quickeneth: the flesh profiteth nothing." You shall at the last day be restored to life by the power, *το πνευμα* of God which now dwelleth in you.

B. P. SEVERN.

An Inquiry, whether the Lord's Supper was instituted for the Purpose of celebrating the Remembrance of the Death of Jesus Christ?

(In a Letter to a Friend, August the 9th, 1815.)

FROM my earliest theological life I have been seeking (but,

alas! hitherto in vain!) what words in the eucharistic histories (to which I entirely confine my attention) denote either *sufferings* or *crucifixion* or *death*. Being disappointed in my search in this line, I have inferred, "That the eucharistic ritual," as instituted by Jesus Christ, and used by his primitive and immediate followers, "was originally appointed as a ritual plan for the true and spiritual worship of Almighty God according to the principles of the gospel of Jesus Christ."—Consequently, instead of the common definition and hypothesis, I would style the Lord's Supper to be "An Institution of Jesus Christ in Remembrance of the New Covenant," i. e. of the gospel: and this interpretation will be fully confirmed merely by taking the word [*Ἀνάμνησις*], as I think it may and ought to be rendered,—to denote "*a memorial*," or "*a remembrancer*," or "*a memorial rite*," according to its use in Hebrews x. 3. Extremely indefinite, ambiguous and unessential [because it is omitted in two of our eucharistic histories], is that noted *injunction*, "Do this in remembrance of me;" and therefore I would translate it into the following terms: viz. "Do this [what Christ and his associated friends were then doing] "according to this my memorial rite." And what were Christ and his disciples doing at that time? Answer—"They were breaking bread, &c. and unitedly worshipping, blessing and praising Almighty God for the original communication of the New Christian Covenant,"—(i. e.) "for the full and free donation or grant to the world of all the gospel benefits and blessings by Jesus Christ." And was not this a very fair and accurate, though only *a compendious specimen and example of the true and pure worship of Almighty God in a Christian assembly*?—What else is done, or ought to be done, at this time, by the sincere and spiritual worshippers of Almighty God in their public and Christian assemblies? If the primitive institution and celebration of the Lord's Supper were not, in fact, equally or exclusively "*the institution* (in the words of the Rev. Joseph Hallett), of Christian communion in the public and religious worship of Almighty God,"—what other scriptural injunction or authority, from the New Testament, can be adduced

to prove the reality and truth of the latter?

For want of regarding the eucharistic institution, in this particular point of view, the true use and end of it seem to have been, in a great measure, perverted or misrepresented: for the common hypothesis and expositions of the Lord's Supper assert it to be an injunction or law for personal and self-commemoration, which, in effect, was Christ's injunction or law to levy on Christians the perpetual obligations of personal love, gratitude, praise, respect and obedience to himself. But let no one think that our Lord, at that time and in that affair, was claiming for himself any sort or measure of present or posthumous respect, praise, or honour. No, no;—he was not so ambitious nor interested as to go so far out of the characteristic line of his duty. While our Lord Christ, was instituting the eucharistic rite, we must consider him as the Mediator between God and man; and then we shall feel ourselves obliged to own that the duty or duties he was injoining, were absolutely intended to terminate *wholly in God and man*;—and therefore they had not and could not possibly have any reference to his own separate and personal interests, that is, to his character or attributes; or, indeed, to any operation, occurrence, or event in the individual history of his own life or death. The particular view of the eucharistic institute, as here exhibited, would perhaps be very considerably illustrated and confirmed merely by a full and correct exposition of that elliptic and figurative verse in the 1st eucharistic record, that is to say, Matt. xxvi. 28; and this must be done by filling up every elipsis, or defective place, with its proper supplement or supplements, and by substituting or inserting a plain, literal and appropriate term in the room of any one that is figurative; but preparatory to the intended correction, two or three remarks are requisite to be made.—1st. Contemplating this 28th verse, in our Greek Testaments, it appears to consist of three distinct clauses, which it will be requisite to arrange into as many separate sentences in the English version. 2dly. The third or latter clause contains some adjunctive words, which being rendered in our English version very indefinitely

and obscurely, require much correction and alteration both in their sense and position: the correction of this latter clause shall be justified immediately after its translation. 3rdly. In this 28th verse, the first word, *This*, having a retrospective reference to the word *cup*, or rather (metonymically speaking) to the word *wine*, which is contained in it, must take this latter term (viz. *wine*) for its appropriate supplement; because a literal translation is now required. 4thly. Another preparatory remark, equally necessary and useful is this, viz. The phrase, "*This cup*," (or rather "*This wine*") is evidently an allusive contrast;—clearly marking in this place the particular application of some *cup* or *wine* to some new object or design, quite different from that to which it had been previously applied; but from which it now appeared to have been absolutely alienated, rejected and excluded. The proposed correction shall now be set down.

Matthew xxvi. 28, "*This wine is my wine*;"—this *wine is my wine* of [or "belonging to"] the New Covenant;—this *wine is shed* instead of [as the Greek $\pi\epsilon\rho\iota$ and the Latin *pro* signify] the many ancient offerings, [in 2 Cor. v. 21, Ἀναγίξ signifies a "*sin-offering*," and its plural number, in this place, might be rendered "*sin-offerings*;" but perhaps this expression of it in a simple, general and absolute form attacheth to the term such a wide and comprehensive sense as to mark the most complete exclusion and extinction of all the ancient offerings, oblations and sacrifices, as well those of the Pagans as of the Jews]—offerings for [or "on account of"] remission."—N.B. The word REMISSION taken in the same wide and comprehensive sense as the word *offerings* is here taken, will correctly mark remissions of every sort,—that is to say, both divine and human, as our Lord Christ most probably intended to do. The fitness and necessity of the supplementary words, are referred to the judgment of the reader; but as to the word *wine*, in its second occurrence, it should be remarked that, besides its supplementary use, it stands, in this place, as an appropriate and literal expression of the metaphorical term *blood*. The affixation of the term *blood*, as a metaphorical name, to the plain and

literal word *cup*, (or *wine*) was probably done for the purpose of ascertaining and establishing the commemorative use of the eucharistic wine; and *this wine*,—selected and transferred from the *paschal wine*, our Lord called (in a metaphorical term) his *blood*, because he applied it, in his own Institution, for a purpose exactly like to that which was effected by the *blood* of a dumb animal in the paschal rite.

Let no one be offended that the word *wine* is so often introduced in the illustration of such a solemn and important ritual as the Lord's Supper,—for natural or elementary wine, whenever used as a symbol of religious commemoration, fully answers its purpose; yea, and much better, (being far more simple, cheap and decent) than animal blood, which was wont to be used in the ancient Passover.—As the word *wine*, in the verse we have now attempted to illustrate, literally denotes nothing but natural or elementary wine, so it must be understood in each and every one of our eucharistic records. The adjunctive words in the third clause of the corrected verse, must now be justified: The sense here assigned to $\pi\epsilon\rho\iota$ is perhaps strictly classical; and the application of $\pi\sigma\lambda\lambda\omega\upsilon$ to Ἀμαρτίων , which are adjacent in their position and perfectly accordant in all their grammatical accidents, will afford a construction and translation far more easy, clear and correct than what generally occurs in any of our translations and expositions. The proper meaning of Ἀμαρτίων and Ἀρετιν have been hinted at above.

What is the true meaning of the New Covenant or gospel? Answer: The New Covenant or gospel, as a communication and gift of God, denotes not only a combined system of the most valuable mercies and favours, but likewise a combined exhibition of all the ways, means, instruments and agents of their conveyance to us: consequently the grateful commemoration of this New Covenant (or God Almighty's original grant and communication of the gospel) necessarily compriseth a perpetual and grateful commemoration of all the ways, means and agents of its communication: and thus we see that our eucharistic law (that is, our appointed ritual for the public and Christian worship of Al-

mighty God) strictly enjoins us duly to remember and respect the person, character, spirit and example of our revered and blessed Master, the Lord Jesus Christ. Though this scheme then doth not hold up to the communicant's view an exaggerated and idolatrous idea of Christ's sufferings and death, as the *only* or chief object of eucharistic contemplation,—yet it presents to the sincere and serious Christian's mind such abundant considerations and motives to love, respect, imitate and obey the Son of God as are every way suited to his high and important rank and function in the divine scheme and sacred duties of human redemption.—Quære,—what was chiefly wanted in the world at the time when Jesus Christ appeared in it as a divine prophet and teacher?—Answer: Right notions of the character, attributes, and government of Almighty God, and the *universal*, true, spiritual and social worship of him, founded upon and perfectly agreeable to those notions. And doth not the gospel furnish us, in due measure, with all those requisite sentiments and principles, and most powerfully enforce the practical application of them; for the effectual over-

throw and cure of superstition, idolatry and vice; and for the universal introduction and diffusion in every age and nation, of true knowledge, purity, piety, peace and benevolence? If these things be true, was it not most fit, and worthy of Jesus Christ, to set up or institute the Lord's Supper for purposes so essentially important and requisite at that peculiar juncture; and every way so well adapted and adequate to their full accomplishment? But, at the same time, is it not a matter to be greatly regretted that all the intended objects and effects of the New Covenant were not, in the first instance, more fully and openly stated and avowed in the eucharistic law?—No, no; it is not at all to be regretted: for duly considering all the circumstances of the case, the state of the world, the changes which the gospel was intended to produce, and the agents appointed to produce them,—perhaps, the indirect, concise and occult method adopted by our Lord Christ *gradually* to accomplish his designs,—was, in reality, the wisest and most effectual, and certainly the most pacific and conciliatory measure that could possibly have been framed and applied. P. K.

POETRY.

Lines by a late Princess.

[Communicated by J. W. 13, ix Mo. 1815.]

UNTHINKING, idle, wild and young,
I laugh'd, and danc'd and talk'd and sung,

And proud of health, of freedom vain,
Dream'd not of sorrow, care or pain,
Concluding in those hours of glee
That all the world was made for me.

But when the days of trial came
When sickness shook this trembling frame,
When folly's gay pursuits were o'er
And I could dance and sing no more,
It then occur'd how sad 'twould be,
Were this world only made for me!

AMELIA.

Lines written in Remembrance of the late Mr. Joseph Partridge, of Stonehouse; who died in the eightieth year of his age. [See M. Repos. p. 190.]

"Dolce premio alla virtù d'un padre è
de figli l'amore."

METASTASIO.

If filial love be virtue's sweet reward,
Whose bliss requites a father's fond regard,

To crown with joy the rosy hours of health,
And shed the balm of peace, the purest
wealth;

His labours sweeten, or his pains assuage,
And prop with care the steps of drooping
age;

Anticipate his wants, his fears repress,
And prompt his trembling lips with thanks
to bless;

To smooth his pillow on the bed of death,
And watch his closing eye, his parting
breath:—

This recompense of worth was ever thine,
Dear, honour'd shade, our Father:—
name benign!

While seasons change to renovate the
year,

Thy children's hearts thy virtues will re-
vere;

Thy noble mind, simplicity and ease,
And manners form'd the old and young to
please;

Devotion warm—"the wisdom from
above,"

With Faith, and Hope, and universal
Love;

Thine active spirit, manly fortitude,
 And admiration of the wise and good,*
 Whose counsels taught thee how to live and
 die,
 And raise thy views, like them, beyond the
 sky,
 To Him, the Good Supreme, who rules the
 spheres,
 And guides the circles of our mortal years;
 Till from the † sleep of death the just arise
 To share in endless life the heav'nly ‡ prize!
 Though fourscore summer suns and win-
 ter snows

Thy journey measur'd to thy last repose,
 Where Tavy's ancient spires with ivy wave
 Above the turf that blossoms on thy grave,
 With earliest flow'rs, that in the breathing
 spring
 Bedew'd with tears thy youthful darlings
 bring;—

Yet shall be seen in happier realms thy face
 Revive in bloom, and more than mortal
 grace:

Thine eyes shall view the treasures of thy
 heart

Restor'd to thy embrace, no more to part,
 In yon celestial ever-verdant clime,
 Beyond the shaft of Death, or pow'r of
 Time;

And welcome to the bright, eternal shore
 Thine aged Partner, destin'd to deplore,
 With resignation meek, the final morn
 That saw thee from her gentle presence
 borne!

Farewell! our Father, Grandsire, faith-
 ful Friend!

Until we meet where pleasures never end.
Kilworthy, Tavistock, W. E.
March 1815.

A Thought,

After the manner of Wordsworth.

(From the Durham newspaper.)

When on a dreary, cold September night
 The winds are strong, and o'er the misty
 moon

Tempestuously impel the gather'd clouds,
 Hast thou not seen, or thought that thou
 hast seen,

Their waving folds voluminous assume
 A stationary attitude and form;
 While that bright crescent seem'd to drive
 along

In swift career behind their mass of shade,
 And through their dark interstices, with
 glance

And glare of yellow undefin'd, to peep,
 Then to glide onward in her rapid path?

* Drs. Priestley and Toulmin, &c.

† καλον γαρ το αθλον, και η ελπις
 μεγαλη.

PHÆD. PLATON.

‡ "Qui s'endoit dans le sein d'un Père,
 N'est pas en souci du reveil."

Even so the Atheist, sullen of brow,
 Beholds with faithless and fallacious eye
 The firm-fix'd crown of heav'nly happiness
 As some faint flitting vision of the night,
 Prize unattain'd and unattainable;
 And views the tinsel trappings of renown,
 The transient fame of false philosophy,
 The hopes and pleasures of a bodily sense,
 And th' evanescent glare of worldly good,
 As the sole aim and purpose of man's life,
 The only object of the human soul;
 And deems a flitting series of shadows,
 Of native darkness, and reflected light,
 The single, stable, and substantial good.

JUVENIS.

*Lines, composed on hearing the Reverend
 B. Treleven, of Dorchester, preach
 from John xviii. 38.*

Hark! hark! Treleven claims the Muse's
 song,

And pours the tide of eloquence along;
 With manly feeling ev'ry accent glides,
 Glows to sublime, then into peace sub-
 sides;—

While fair Devotion, hovering round the
 shrine,

Smiles on the scene with ecstacy divine,
 And dwells on ev'ry sacred, hallow'd sound,
 With thrilling rapture, yet with awe pro-
 found,

Whilst all the feelings in due order roll,
 Speak the big thought, and animate the soul.

Sure there's in eloquence a secret charm,
 Enough the force of malice to disarm—
 Enough to lighten hatred of its sting,
 And raise up Fancy on her attic wing.
 Oh! who could hear, delighted, and not feel,
 A glow of pleasure, and devoted zeal—
 That e'en can pierce the darken'd clouds
 that low'r,

And wrest from Prejudice her harpy pow'r?
 But 'tis not mine to search whence sects
 began,

Enough for me,—I reverence the man.

No! 'tis not mine to judge of diff'ring
 creeds;

That shines the brightest which to virtue
 leads!

Sherborne, Aug. 6th, 1815.

Mutability,

From Seneca, in Hakewill's Apologie. 1030.

Nemo confidat nimium secundis,
 Nemo desperet meliora, lapsus:
 Miscet hæc illis, prohibetque Clotho
 Stare fortunam.

Let him that stands take heed lest that he
 fall,

Let him that's fall'n hope he may rise again.
 The Providence divine, that mixeth all,
 Chains joy to grief, by turns, and loss to
 gain.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Charge delivered to the Clergy of the Diocese of London at the Primary Visitation of that Diocese in the year 1814.* By William, Lord Bishop of London. 4to. pp. 24. Payne and Foss. 1814.

THE Bishop of London's Charge is creditable to him as a writer; it is in a style of stateliness which always approaches and sometimes rises into eloquence: but we cannot compliment his lordship or congratulate our readers upon the spirit which it breathes. We have not indeed to accuse the bishop of grossness of language or vulgarity of manner; our complaint is of a more serious nature—that, insensible to the character of the times, he asserts claims on behalf of the church and the priesthood which have been long exploded, as inconsistent with common sense, civil liberty, and, above all, evangelical simplicity and truth.

The prelate opens his charge with an elegant eulogium upon his predecessor in the see of London. Dr. Randolph was known to be a high churchman, and the following sentence shews that the present bishop inherits the same character:

"From the period of his first entrance on the higher departments of the Church he opposed a determined resistance to the spurious liberality, which in the vain desire of conciliation increases division and multiplies heresy, by palliating the guilt of schism, or by diminishing the number and undervaluing the importance of doctrines essential to Christianity." P. 1.

We suppose that the Bishop here refers to the "liberality" and "conciliation" proposed and certainly exhibited in the Bible Society. Who can help lamenting that a Christian bishop should refer to such an institution in such a manner? "The guilt of schism," too, is a phrase which, unexplained, is little suitable to a Protestant minister. The *schism* effected by the Reformation constitutes the true glory of that splendid æra.

In the course of his panegyric, the Bishop also praises his predecessor for "his endeavour to replace ecclesiastical discipline on its ancient footing, to recover the rights and assert the legitimate authority of the Spiritual

Governor." P. 2. This is lofty language. We know not what measures the late Bishop was taking to "replace ecclesiastical discipline on its ancient footing," and to "recover the rights and assert the authority of the Spiritual Governor," whether he sought to revive the Convocation, whether he reckoned antiquity of discipline to be posterior to the times of Archbishop Laud, who was an eminent disciplinarian, or whether he only intended to hold a tighter rein over the clergy, and especially that class of them who assume the title of *Evangelical*; but we confess that we startle at seeing a panegyric on a Christian minister founded upon his being or wishing to be a rigid governor.

A considerable proportion of the Charge relates to *temporal* affairs, parliamentary regulations affecting the Clergy; such as Non-Residence laws (pp. 4—7), Stipendiary Curates' Bill (7—9), repeal of the acts for *burying in Woollen* (10): nor do we know that this is improper; but we have been a little surprised at the introduction of such matters, amidst others of so much greater and higher concern, and we have amused ourselves for a moment, we hope innocently, in fancying the apostle Paul called up from the dead and hearing, in the Church bearing his name, the passages above marked delivered, by one asserting himself to be his successor, to an audience composed of Christian teachers, and in speculating upon the surprise that would be depicted in that apostle's countenance.

There is not much political declamation in the Charge, but the following reflection appears to us to be decidedly erroneous and unjust:

"The French Revolution was not an accidental explosion, a burst of momentary passion or frenzy, but a deliberate and premeditated rebellion against authority human and divine: It was the struggle of desperate wickedness to shake off the salutary restraints imposed by religion and law on the worst passions of human nature." P. 12.

How long, as Bishop Gregoire complains (*M. Repos.* x. 106), is the French Revolution to be misrepresented—

ted! It was, indeed, a rebellion, for it has been *unsuccessful*; but surely every Englishman and every Protestant must allow that in its beginning and before its character was altered by foreign interference, it was a rightful resistance to tyranny and superstition. The "glorious Revolution of 1688," in England, was in reality less called for and less justifiable than the late Revolution in France. On this side of the channel it is not yet unsafe to utter this opinion.

The passage concerning the Unitarians (pp. 13—16) has been already copied into this volume (pp. 305—308). The design of it cannot be mistaken, but the bishop is obliged for the sake of common justice to distinguish *real* from pretended Unitarians and to concede that Unitarians may be *conscientious*. To readers of discernment the passage is innoxious. The statement which it contains is, however, contrary to historic truth; *unbelievers have not joined themselves to the Unitarians*; they unite with bishops in misrepresenting them; Mr. Cobbett and Dr. Burgess are coadjutors in their opposition to this sect; it is not merely that Unitarians have too little faith for the one and too much for the other, but that their faith is built upon reason, a foundation which is decried equally by such as reject revealed religion and such as explain revealed religion by canons of Councils and Convocations and by Acts of Parliament. On what does the Bishop of London rest his strange assertions? How has he made his notable discovery? The charge, as far as it regards the Unitarians, is singularly ridiculous; but the wildest accusations may, if uncontradicted, tend to establish a persuasion of guilt, and therefore we rejoice that Mr. Belsham has, as we shall hereafter see, answered his lordship, we dare say to his satisfaction.

In several places the Bishop sounds the alarm of the danger of the Church. "The Enemy" is the phrase by which Dissenters are designated. "The evil" he says, (p. 18) "to be reasonably apprehended is a gradual diminution of attachment to the national church." Whether this be an *evil* is matter of opinion, but of the fact there not only may be reasonable apprehension, there can be no doubt. The proof stares every one in the face; meeting-houses

and chapels are rising up into view daily throughout every part of the kingdom; by whom are these erected and filled?—Recollecting and apparently lamenting Lord Sidmouth's memorable defeat by a phalanx of sects, his lordship discovers a formidable alliance between the Nonconformists for the subversion of the Establishment; such is the object, he alledges (p. 18) "of that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostilities against the established faith forgets its attachment to a particular creed." Where is this body of *malignants* to be found? We know but of one feeling of malignity which is common to nearly all the sects, including the sect established by law, and that is a feeling of malignity against the Unitarians; although we must be so just to the *soi-disant* orthodox Dissenters as to say, that we believe, that they love religious liberty next to orthodoxy, and that if any bigoted statesman should renew the attempt to put fetters upon conscience, they would cordially join even with Unitarians, in asserting with a voice that would make itself heard, *Nolumus leges Christi mutari!*

We do not blame the Bishop for recommending to his clergy (pp. 21, 22) the patronage of the falsely-called National Schools, falsely so called because the Common Prayer Book excludes from them above one half of the population of the empire; education is so great a blessing, that in any form and with any restrictions, its promotion is an object near to the heart of every philanthropist: nor shall we animadvert upon the oratorical representation of the importance and dignity of the Clergy of the Church of England, in the concluding sentence of the Charge, where it is said that the "high interests" of religion have been "confided by the Redeemer, as a precious deposit, to their especial protection and care;" this may pass for eloquence: but there is an invidious alternative proposed in the sentence preceding, which we cannot avoid saying that Dissenting teachers do not feel themselves condemned to accept; they are not in their own estimation or in the liberal judgment of the community at large divided into "*corrupt or illiterate in-*

structors;" their self-denying labours and their personal virtues attest, they humbly think, the purity of their motives; and as for learning, although they wish they had more, they cannot admit that as a body they have been signally deficient,—whilst they run over the revered names of their Howe and Bates and Baxter, their Chandler and Benson and Lardner, their Watts and Doddridge, their Taylor and Farmer and Kippis and Price and Priestley and Cappe.

Most true is it, as the Bishop observes (p. 19) that "the complexion of the times has, in a few years, undergone a material change,—the course of events has given a powerful impulse to the energies of the human mind,—a mighty mass of intellect is working with incessant and increasing activity," but vain is it to look to "*the Clergy*"—"to give a proper direction to this general movement, and to controul its irregularities and excesses!" They have long ceased to lead, and have with difficulty followed, the public mind. They still pretend to Holy Orders, to a divine commission, and to the possession of the Holy Ghost, which men of all other professions and classes have agreed to consider as the claim of superstition; they adhere to articles of faith which the members of their church have for the most part renounced; and they repeat nearly once a month a creed which the laity of their communion reject with abhorrence. A wise counsellor would advise them, not to aspire to the direction of the mighty intellect of the age, but to forbear to oppose it, lest they should be overthrown in the shock, and as far as possible to follow in its train. He would exhort them, especially, to set up no pretensions which they cannot make good, that a conviction of one imposition may not beget a suspicion of others. He would conjure them, as they value their reputation, and even their political being, to conciliate and not to provoke, to court and not to defy, to promote inquiry instead of clinging to ancient errors, to bend before the spirit of reform instead of resisting it, to magnify virtue and to abate in their valuation of ceremony, and above all things to put on charity which is the bond of perfectness.

Morgan's Memoirs of Dr. Price.

(Concluded from p. 508.)

THAT the writer of this volume engaged in his design from "no motive of self-interest or ambition;" that he has been "anxious only to render justice to the memory of a friend;" may without difficulty be admitted. In the pretensions of the work before us, in its style and manner, there are no traces of ostentation. The author seems to be intent on his subject: his language is unadorned, even to carelessness, and exhibits no superfluous epithets, but indicates a strong and active mind rather than the habit of literary composition, the talents of the man of business more than the accomplishments of the scholar. Making no display, moreover, of his uncle's private correspondence, he determines not to gratify "an idle curiosity by the indiscriminate publication of letters which had been written in the confidence of friendship." This, we are aware, is not the practice or the sentiment of many of our contemporaries. We live in an age whose taste for telling and hearing "some new thing" has been pampered and quickened by the wanton, if not, in many instances, the mercenary, disclosure of epistles which the receiver had, unsuspectingly, entrusted to the custody of his *escrutoire*, and which were designed, exclusively, for the eye of fidelity and affection. We cannot but approve of the biographer's forbearance in a matter of such delicacy; though perhaps he has carried it to an extreme point, and afforded some of his readers cause to exclaim,

In vitium ducit culpæ fuga!

Yet while we bestow on Mr. Morgan's performance our humble praise, in respect of its freedom from parade and affectation, we shall, with the same explicitness, state objections to it, of another kind: these have not been lightly conceived; they shall not be invidiously urged—and hence we hope that they will be interpreted with candour and weighed with deliberation.

If biography is often too copious and minute, it may sometimes, however, be accused of scantiness. This charge it incurs when it fails of giving a complete picture of the person whom it undertakes to delineate. Here, we are of opinion, these memoirs of Dr. Price

have deservedly been censured. To the object of recording the life and labours of such a man a larger volume might with propriety have been devoted. Not that we are ungrateful to Mr. Morgan for what he has communicated concerning his honoured relative, but that we wish he had communicated *more*.

Surely a fuller account of Dr. Price's writings might have been presented to the world with signal pertinency and advantage. The biographer, we believe, has not even enumerated them perfectly: at least, we recollect that, some years before the American Revolution, his uncle published a sermon on *the privileges of Britons*. A short analysis also of the several works of this author, would have been appropriate, interesting and useful: and to some of them, in particular, the habits and attainments of Mr. M. must have qualified him, in more than an ordinary degree, for rendering this act of justice. The life of a literary man is, for the most part, divided and marked by his publications. He therefore who frames a narrative of it, if he be diligent and skilful, will intermingle with biography a reasonable portion of criticism: he will lay before his readers an outline of sentiments, trains of argument, deductions, &c. and will thus assist them in judging of the complexion, the progress and the operations of the writer's mind.

Dr. Price obtained no vulgar reputation as a writer on metaphysics, on chances and annuities, on politics and political economy, and on the evidences, doctrines and duties of revelation. But the information with which Mr. M. has favoured us concerning his relative's productions in these several departments of science and learning, is extremely meagre.

His *Treatise on Morals*, for example, able and ingenious as it must be pronounced even by those who lament its abstruseness and dissent from many of its conclusions, and though acknowledged by Mr. M. to convey, in the third edition, the author's "maturest thoughts on one of the most important subjects that can exercise the human mind," gives occasion to only a few sentences in the Memoirs. We know not that it would have been a violation of propriety if the biographer had added a concise abridgment

of a work so original and vigorous. Granting, nevertheless, that this would have been an unreasonable digression, still what could forbid him to point out the characteristic object, to sketch the leading features, of the volume, to shew in what respects, and on what considerations, Dr. P. differs from former metaphysicians? These remarks apply with equal force to his discussion, in another work, of the doctrines of materialism and philosophical necessity, as maintained by his friend Dr. Priestley.

From Mr. Morgan's pen we yet more strongly expected a succinct and clear description of his uncle's labours in rendering the doctrine of chances available to purposes of great utility, personal, domestic and public. Nor was the expectation irrational. Memoirs of *Dr. Price*, which are almost silent on the specific nature of those studies and calculations that have spread his fame throughout Europe, correspond not with their title. In vain will the biographer allege that in another of his works we may perhaps meet with what we cannot find in *this*. The very matter of our complaint, is its absence *here*, in pages where it ought to have been inserted, and which, for such an end, might have been conveniently broken into distinct chapters.

Previously to a perusal of the Memoirs, every well-informed person knows that Dr. Price was the author of some tracts on politics. Little however is said by his nephew respecting their contents—little indeed in proportion to their magnitude and value. The venerable man of whom we are speaking, ranks among the most eloquent and disinterested advocates of both civil and religious liberty, among the most decided foes of all invasions of the rights of conscience. We should not have been sorry if these pages had exhibited him more prominently in this light—had unfolded more largely his generous principles of government.

Nor would Mr. M. have incurred our censure had he left on record an ampler notice of his relation's Dissertations and Sermons. Both merit it: for they will continue to be read with delight and improvement by men of various classes and sentiments; and they minister to the noblest purposes of human life, to objects before which

mortal interests sink into insignificance, or rather which confer on those interests all the rational importance that they possess. As a Christian preacher, we particularly admired Dr. Price. The subjects, the style and the delivery of his sermons, were uncommonly attractive. We wish that the writer of his life had at least endeavoured to express in adequate terms the *fascinations* (such we found them) of his simple yet fervent addresses to the understandings and the feelings of his hearers. It has been our fortune to attend on some *fine speakers*, on some *orators of great celebrity*: but to eloquence so natural and resistless as *his* we have never listened. If his political reputation added considerably to the number of his auditors, his congregations were secured, however, by other and far superior motives.

The composition of these Memoirs frequently betrays heedlessness, and therefore a want of respect for the public taste. When Mr. Morgan informs us (p. 22) that Dr. Price's "hearers [audience] were equally thin" both on Newington Green and in Poor Jewry Lane—when he says that the great end which this excellent man always had in view was "to instill into the minds of his congregations the necessity of a virtuous course" (p. 186), these and many such examples* of inadvertence make us sensible of the strict relation between precision and clearness, between inaccuracy and obscurity, of style.

A very caustic temper is often discernible in the Memoirs: and, on several occasions, the biographer does not write in the mild and humble spirit which characterised the honoured subject of his volume. Passages of this description will be quoted in the sequel of our Review: we now proceed to the more agreeable employment of extracting anecdotes and observations by which our readers may be gratified and instructed; and these we shall produce in the order of their occurrence.

Dr. S. Chandler's injudicious advice to a young minister. During Mr. Price's residence at Stoke Newington, "he occasionally officiated in different congregations, particularly at Dr. Chandler's

* One is found in page 24. "He received in consequence a very flattering letter, &c. which he regarded more, &c. than as a proof of it's [of his own communication] having wrought, &c."

meeting-house in the Old Jewry. Here he seemed to acquire considerable popularity; but Dr. Chandler, for reasons best known to himself, advised him to be less energetic in his manner, and to deliver his discourses with more diffidence and modesty. This rebuke had its natural effect on the mild and unassuming temper of Mr. Price. To avoid an extreme into which he was in no danger of falling, he ran into the opposite extreme of a cold and lifeless delivery, which, by rendering him less popular with the congregation, disposed them to feel less regret when their minister had no further occasion for his services." Pp. 11, 12.

The zeal of the Rev. S. Price for the Trinity. His nephew being asked by him,

"whether he believed in the proper divinity of Jesus Christ, he very ingenuously answered in the negative, if by proper divinity was meant the equality of Jesus Christ with God. On which his uncle with some vehemence exclaimed, that he had rather see him transformed into a pig, than that he should have been brought up to be a dissenting minister without believing in the Trinity." Pp. 13, 14.

We confess, we should have hesitated to admit these two communications had not Mr. Morgan derived his knowledge of the occurrences of his relation's earlier years either from conversation with Dr. Price or from the notes which he had prepared for the purpose of writing his life. Separately from the instruction which the above anecdotes, in effect, contain, they who study the diversities of human character will be assisted by them in their favourite pursuit.

Interview of Mr. Hume with some of his opponents. This writer

"had been so little accustomed to civility from his theological adversaries, that his admiration was naturally excited by the least appearance of it in any of their publications. Dr. Douglas (the late bishop of Salisbury), Dr. Adams and Mr. Price, were splendid exceptions* to this rudeness and bigotry. Having been opposed by these divines with the candour and respect which were due to his abilities, and which it is shameful should ever be wanting in any controversy, he was desirous of meeting them all together, in order to spend a few hours in familiar conversation with them.—Accordingly, they all dined by invitation at Mr. Cadell's in the Strand; and, as might be expected, passed their time in the utmost harmony and good humour. In a subsequent interview with Mr. Price, when Mr. Hume visited him at his house at Newington Green, he candidly acknowledged that on one point Mr. Price had succeeded

* Principal Campbell was another.

in convincing him that his arguments were inconclusive; but it does not appear that Mr. Hume, in consequence of this conviction, made any alteration in the subsequent edition of his Essays." Pp. 16, 17.

An unbeliever's opinion of divines.

In the Dissertation on Miracles

"which was intended as an answer to Mr. Hume's arguments against the credibility of miracles, Mr. Price had, as he thought, expressed himself improperly, by speaking of the *poor sophistry* of those arguments, and using other language of the same kind. —When he sent a copy of his book to Mr. Hume, who was then one of the under-secretaries of state, he made an apology to him, and promised that nothing of the kind should appear in another edition. He received in consequence a very flattering letter from Mr. Hume, which he regarded more as a matter of civility, than as a proof of its [his own book] having wrought any change in the sentiments of that philosopher. When the work, however, appeared, in a second edition, he fulfilled his promise, and sent him a correct copy; for which he immediately received an acknowledgement expressive of Mr. Hume's wonder at such scrupulosity in one of Mr. Price's profession." Pp. 23, 24.

A late reverend editor of Sir Isaac Newton's Works.

"Nearly about this time (1764) a proposal was made to" Mr. Price "by the booksellers to publish a complete edition of all Sir Isaac Newton's Works. But his diffidence of his own abilities, his want of spirits to engage in so arduous an undertaking, and possibly his former prejudices against devoting too much of his time and attention to subjects not immediately connected with his profession, determined him to decline a work, which has been since executed by a person who laboured under none of these difficulties." Pp. 29, 30.

This is one specimen, among many, of Mr. Morgan's satirical cast, and of his forcible style of drawing characters. In a short member of a sentence, and by means of a negative form of expression, *Bishop Horsley* is delineated to the life.

Mr. Price and the REGIUM DONUM.

"Being once applied to for his vote by the late Sir Edmund Thomas, when canvassing for the county of Glamorgan, and being offered that worthy baronet's interest to procure him the disposal of the *Regium Donum* among his brethren, Mr. Price immediately replied, that the best service Sir Edmund could render to him or his brethren would be, to advise the king's ministers to discontinue a donation which could only be regarded by every independent dissenter as the price of his liberty." Pp. 36, 37.

Effect of intense thought in changing the colour of the hair.

"From the high opinion Mr. Price entertained of the accuracy of De Moivre,* he conceived the error [corrected by Mr. Price in a communication to the Royal Society, May 1770] to be 'his own' rather than that of so eminent a mathematician, and in consequence puzzled himself so much in the correction of it, that the colour of his hair, which was naturally black, became changed in different parts of his head into spots of perfect white." P. 39.

Dr. Priestley.

"To the number of those who constituted the club at the London Coffee-house should be added the illustrious name of Dr. Priestley, who had lately, by the recommendation of his friend Dr. Price, accepted the office of librarian to Lord Shelburne, and in consequence had his winter residence in London. The astonishing discoveries made by this admirable philosopher, which formed the foundation of all modern chemistry, and which he was now pursuing with his usual ardour and ability, added much to the entertainment and instruction of the company." Pp. 48, 49.

Dr. Price's disinterestedness.

"In the course of a few days several thousands of the *Observations on Civil Liberty*, &c. were sold; and such was the rapid progress of the impression which it made and of the admiration which it excited, that the friends and supporters of the Americans thought they could not better serve the cause than by extending the sale of it to all ranks of society. Application was in consequence made to Dr. Price for his permission to print a cheap edition of it immediately; which with a noble disinterestedness he granted without hesitation, and thus sacrificed all private emolument (which in this case would have been very considerable) to the support of a cause from which he could not possibly derive any other benefit than what arises from the consciousness of having endeavoured to deserve well of mankind." Pp. 58, 59.

The clergy and the larger body of Methodists, friends of the American war.

"From Dr. Markham, the archbishop of York, to John Wesley and his apostles in the tabernacle, the preachers of the Gospel of peace denounced their anathemas against the friend of conciliation and harmony, whose only aim was to prevent the ravages of war, by attempting at least to point out the folly and injustice of it." Pp. 60, 61.

M. Turgot's despondency in respect of the speedy amelioration of mankind.

"Je ne vous parle plus des Américains; car quelque soit le dénouement de cette guerre, j'ai un peu perdu l'espérance de

* "Sure as De Moivre." POPE.—See Hutton's Mathem. and Phil. Diction. Art. De Moivre.

"voir sur la terre une nation vraiment libre et vivant sans guerre." P. 74.

Quarrel between Horne Tooke and Lord Shelburne.

"A small pamphlet was written under the title of *Facts addressed to the Subjects of Great Britain and Ireland*; the financial part of which had been composed by Dr. Price, the other parts principally by Mr. Horne Tooke. When this pamphlet was ready for publication, Lord Shelburne objecting to some passages of it wished the whole to be suppressed. But Mr. Tooke thought differently on the occasion, and caused it immediately to be published in direct opposition to his Lordship's wishes. This necessarily produced a quarrel between them, which admitted of no reconciliation during the remainder of their lives." Pp. 83, 84.

Letter from Dr. Franklin to Dr. Price:

"Passy, June 13, 1782.

"Dear Sir,

"I congratulate you on the late revolution in your public affairs. Much good may arise from it, though possibly not all that good men and even the new ministers themselves may have wished or expected. The change, however, in the sentiments of the nation, in which I see evident effects of your writings with those of our deceased friend Mr. Burgh, and others of our valuable club, should encourage you to proceed. The ancient Roman and Greek orators could only speak to the number of citizens capable of being assembled within the reach of their voice. Their writings had little effect, because the bulk of the people could not read.—Now by the press we can speak to nations; and good books and well-written pamphlets have great and general influence. The facility with which the same truths may be repeatedly enforced by placing them daily in different lights in newspapers, which are every where read, gives a great chance of establishing them. And we now find that it is not only right to strike while the iron is hot, but that it may be very practicable to heat it by continually striking"—Pp. 95, 96.

Extract from one of Dr. Rush's letters to Dr. Price:

"Philadelphia.

"We have changed our forms of government; but it remains yet to effect a revolution in our principles, opinions and manners, so as to accommodate them to the government we have adopted.—This is the most difficult part of the business of the patriots of our country.—It requires more wisdom and fortitude than to expel or to reduce armies into captivity.—I wish to see this idea inculcated by your pen.—Call upon the rulers of our country to lay the foundation of their empire in knowledge as well as virtue," &c. P. 104.

*Letter from Dr. Price to Mr. Lindsey: **

"May 4th, 1790.

"Dear Mr. Lindsey,

"I cannot avoid writing to you to return my best thanks for your second address, and for the very kind notice you have taken of me in it. Your favourable opinion cannot but give me particular pleasure, and I hope I shall never lose it.—I am afraid, however, that I shall be in danger of this, when I tell you, that, after reading your book carefully, I remain unconvinced of the doctrine of the simple humanity of Christ. This must, I doubt, appear to you a striking kind of obstinacy; for I find you think that you have infallibly settled this point; and you sometimes use expressions which imply that no serious searcher after truth, who takes his opinion from the Bible, and is of a sound understanding, can embrace a different doctrine. But I know your candour; and you will, I doubt not, consider in my favour that this is a time of life in which we are under the necessity of making up our minds; and it is my comfort that whether I have done this on the side of truth or error, I shall be equally accepted, provided I have been serious, honest and diligent in my inquiries. I wish you, dear Sir, all happiness, and that the remainder of your useful and valuable life may be crowned with a constant increase of the enjoyments inseparable from exemplary integrity.

"I am most affectionately yours,

"R. PRICE."

Pp. 111, 112, note.

The Sinking Fund, Dr. Price and Mr. Pitt:

"The friends of Dr. Price have reason to complain that, after enduring so much obloquy and abuse from his stupid opponents when he first proposed such a measure, and after a patient perseverance for fourteen years, having succeeded at last in convincing Government of the necessity of it, he should be deprived of the meagre boon of being noticed amidst the high-sounding compliments which the minister bestowed upon himself in proposing the measure to Parliament. When he boasted of having raised a pillar to public credit, it would have been as well if he had proposed to have Dr. Price's name inscribed with his own on the pedestal: but subsequent events have proved that these names would have been ill associated on the same column.—Dr. Price's plans were formed for the purpose of relieving the nation from its burthens. They were never designed for the purpose of forcing public credit to its utmost limits, or for being converted into instruments for increasing the mass of the

* See Belsham's *Memoirs of Lindsey*, pp. 205—210.

debt to four times its former amount. Had he foreseen this to have been the consequence, it is probable that he would have been less strenuous in the recommendation of them." Pp. 124, 125, 126.*

Extract of a letter from the benevolent Mr. Howard to Dr. Price:

"Moscow, Sept. 22, 1789.

"My medical acquaintance give me but little hopes of escaping the plague in Turkey; but my spirits do not at all fail me, and indeed I do not look back, but would readily endure any hardships and encounter any dangers to be an honour to my Christian profession." P. 143.

Mr. Burke and his pension:

"To the self-evident truths on which the English revolution was established Mr. Burke opposes the most unqualified abuse, denies that any such right as that of choosing its governors, or cashiering them for misconduct, exists in any nation, and has the hardihood to declare that the people of England utterly disclaim it, and will resist the practical assertion of it with their lives and fortunes; that is, they will sacrifice their lives and fortunes, not to maintain their rights, but to maintain that they have no rights. This is truly a paradox worthy of the author, and exceeded only by the greater paradox of the Government's having pensioned him for traducing the principles on which it is founded." P. 166.

Dr. Price's piety:

"Of all the qualities which adorned the life of Dr. Price, none rendered him more the object of love and veneration than his unaffected piety and devotion. In all seasons and under all circumstances the great truths of religion were ever present to his mind; and the noble motives which they held forth as an encouragement to virtue had their full effect on his temper and conduct, in rendering a disposition naturally mild and benevolent still more amiable, and in raising a soul naturally serious and devout to a sublimer and more fervent adoration of the Deity." P. 183.

We shall now make some observations for the purpose of counteracting the effect of certain of Mr. Morgan's statements.

"I shall not enter," says this gentleman, (91) "upon the arguments which Dr. Price opposed to the doctrine of necessity, nor upon those which Dr. Priestley advanced in support of it; but I cannot help thinking that it is as well for the world that neither Christ nor his apostles appear to have professed this new philosophy

when they delivered their instructions to mankind."

The instructions, which Christ and his apostles delivered to mankind, were, exclusively, moral and religious. With human systems of philosophy, whether natural or intellectual, whether true or false, whether new or old, the first preachers of Revelation had no concern. Thus far, Mr. Morgan and ourselves, it is probable, are agreed. But, if he mean to insinuate that the doctrines and precepts of the gospel cannot be reconciled with the hypothesis of philosophical necessity, or rather *certainty*, we must ask for proof in the room of intimation: we must remind him that sneers and assertions will not pass with us for arguments. This hypothesis is identical with the belief that all effects must be produced by corresponding causes, that all events, not excepting those in which human agency has a share, take place agreeably to the governing will, "the determinate counsel and foreknowledge"† of God. Beyond doubt, it is happy for the world that a persuasion so consolatory and animating is established and illustrated by the discourses of the Founder of our religion and by those of his immediate successors. The biographer appears to be so little conversant with metaphysical disquisitions (88, 89) that we wonder not at his reluctance to engage in them, at his desire to waive a minute account of a controversy on which, however, he, in truth, decides with sufficient peremptoriness.

Speaking of his uncle's theological sentiments (108), he says,

"From his earliest youth, his opinions on certain points in religion, underwent little or no change. In his private letters to his friends a very short time after leaving the academy, he appears, as in his latest discourses, to have considered the pre-existence of Christ, the exalted dignity of his nature, and the effect of his interposition in redeeming the distressed and degraded race of man from death and misery, to be fundamental doctrines of Christianity."

Dr. Price's Discourses are before the world: and we do indeed learn thence that he considered the tenets here enumerated by Mr. M. to be doctrines

* See, too, pp. 128—132.

† Acts ii. 23.

of Christianity: however, that he regarded them as its *fundamental* doctrines, is far from being true; since he takes great pains to illustrate the *agreement* of Christians, of all denominations, with respect to the *essentials* of the gospel, and the information which it was intended principally to communicate, and which is most interesting to us as sinful and dying creatures.*

It is not our design to canvass the reasoning which he employs for the support of his theological opinions. The inconclusiveness of it is pointed out with much candour and modesty, as well as with perspicuity and force, in a paper, under the signature *David*, in the Theological Repository.† We shall only remark that Dr. Price, in defending his qualified Arianism, laid stress on metaphysical arguments derived from *Butler's Analogy*. Now such arguments are of no authority when the question is concerning the sense of scripture. It may be possible we grant, on *assuming* certain doctrines as the doctrines of the New Testament, to prove that our hypotheses are not inconsistent with present appearances, &c. and even that they best explain them: yet who will affirm that this is the legitimate method of interpreting the records of Revelation? *The Analogy of Religion*, &c. deserves high praise and a repeated and diligent perusal: that division of it, nevertheless, which treats of the evidences of Judaism and Christianity, is more solid and valuable than the part which relates to *doctrines*; inasmuch as in the former, *facts universally admitted* are the basis of the superstructure—while in the other, it is first *presumed* that some human *speculations* are the truths of the gospel, and then it is attempted to represent their conformity with the state of man and the course of nature. This famous work of Bishop Butler therefore is not equally suited to the young student as to a person who has long been in the habit of discriminating between “things which differ.” He who does not read it with caution, will be in danger of viewing the evidence of the popular faith as the same with that of the miracles, the death and the resurrection of Christ; al-

though the cases are really and widely different.

We are astonished that Dr. Price should speak of our Lord's *interposition*. The language, like the sentiment, is grossly unscriptural: nor can we reconcile it with the declarations that the Father *sent* the Son to be the Saviour of the world,‡ and that Jesus is the *servant*|| of the most high God. *Interposition* implies independence on the part of him who interposes. And can this idea be compatible with any just faith in that Infinite Spirit from whom the chain of causes and effects proceeds? We are not speaking, let it be remembered, of what men denominate interposition, as witnessed or exemplified by themselves (the nature and the limits of *this* being clearly understood), but of the *interposition of man or angel with God*. We humbly protest, moreover, against the statement that any such doctrine is sanctioned by the writings of the evangelists and apostles. Were the notion pursued to its due extent, the consequences would be most revolting. The *interposition*, or *interference*, of the Son, would cause us to lose sight of the free and perfect mercy of the Father.

“Dr. Priestley, the strenuous advocate of Socinianism,” says Mr. M. (111, 112), “was among the first to notice the Sermons of Dr. Price, who, from his high regard and respect for the author, was induced to insert a short reply to some of his principal objections in an Appendix to the second edition. Another zealous opponent he found in his friend Mr. Lindsey, whose arguments appear to have succeeded no better in convincing him than those of Dr. Priestley. Of the good intentions of both he deservedly entertained the highest opinion; but he always felt hurt at their assuming to themselves and their sect exclusively, the appellation of Unitarians (which belongs equally to Jews and Mahometans), and treating with so much contumely the opinions of those who differed from them.”

We deny that these excellent men treated with *contumely* the opinions which they controverted: we deny that Dr. Priestley was the advocate of *Socinianism*; and to his works and to those of Mr. Lindsey we appeal in proof of the correctness of the denial. *Contumely* is unmerited and violent

* Sermon iv. at the beginning.

† Vol. vi. 225—349.

‡ 1 John iv. 14.

|| Isa. xlii. 1. Matt. xii. 18. Acts iv. 27.

reproach: nor does this term describe the united fearlessness and candour with which Dr. Priestley and Mr. Lindsey were accustomed to impugn those sentiments that they disapproved.

That "the appellation of *Unitarians* belongs equally to Jews and Mahometans," is substantially, though not verbally, an error of the biographer, and has likewise the aspect of a very invidious remark. Can he be ignorant that *Unitarians*, in its application to the persons concerning whom he writes, is an elliptical expression, and stands for *Unitarian Christians*? And does he really believe that *this* is also appropriate "to Jews and Mahometans?"

We welcome the opportunity now afforded us of submitting to our readers a few reflections on the claim of those Christians who avow an undisguised and unreserved faith in the humanity of Jesus of Nazareth to be denominated *exclusively* by the title of *Unitarians*.

If the *usage* of a considerable number of years were permitted to avail in such a discussion as the present, the debate would not be protracted. From the time of Dr. Lardner,* with few, and those recent, exceptions, the name in question has been confined to persons who believe that Christ was strictly and literally of our race. It was previously employed with greater latitude, and comprehended *Arians*, together with the body of men who are vulgarly but erroneously styled *Socinians*. Our much-respected correspondent, Mr. James Yates, has established this fact with care and accuracy:† nor had we failed to perceive, in the works of Emlyn and of some of his contemporaries, abundant proof that the word possessed formerly a less restricted meaning than what, in our own age, it has, in general, been understood to bear.

Its *etymology*, we must further concede, is opposed to *Trinitarian*: and perhaps many advantages might result from the practice of regarding as *Unitarians*, all who acknowledge and worship "One God, the Father;" without any reference to their views of the rank of Jesus Christ in the scale of created beings. Certainly, it

is a pleasing, though a novel, sight to behold this increasing anxiety of men to be ranked among *Unitarians*: the epithet, we find, has lost much of the odium, not to say contempt, once attached to it on the part of those by whom it is now challenged as their right: and he who is known by a name so honourable, will not, we may hope, be a stranger to the principles and conduct which it really implies.

Still, notwithstanding our inclination to use "the appellation of *Unitarians*" in a *generic*† sense, there is a single, though weighty, argument, that we cannot resist, for our considering it as *most properly* bestowed on the persons who reject the tenet of the pre-existence of Christ, and maintain the humanity—the true and sole humanity—of his nature. *The New Testament affirms thus much: it asserts the intimate connexion subsisting between this doctrine and that of the absolute unity of God.* Why else does the apostle declare, 1 Tim. ii. 5, "There is one God and one mediator between God and men, the man Christ Jesus?"|| To this statement we invite the particular attention of those of our readers who profess Arianism (or, rather, what passes for Arianism), under any modifications.

We return to Mr. Morgan.—Having informed us (181) that the funeral sermon for Dr. Price was published, at the request of the congregation of the Gravel-Pit Meeting-House, in Hackney, "and possibly read by some of them with the same feelings as [with which] it had been delivered," he proceeds: "but since all connexion between them and Dr. Price's relatives was necessarily broken off at his decease, and a great part of them have long ago followed him to the grave, I know very little of that body, nor am I aware that any of their proceedings subsequent to his death have displayed such peculiar regard to his memory as to have the least claim to be recorded in the history of his life."

The public cannot be interested in learning *why* and *how* "all connexion between the Gravel-Pit congregation and Dr. Price's relatives was necessarily broken off at his decease."

† Ib. 476.

|| Compare also together Acts xvii. 24, 31.

* Works, vi. 619, &c.

† Mon. Repos. Vol. x. 475, &c.

But, in justice to that very respectable society, with which, for a series of years, we have been acquainted, yet to which we do not belong, we shall distinctly vindicate its members from the charge that Mr. Morgan alleges, by *innuendo* in the above passage. *They have displayed all the regard to Dr. Price's memory which a grateful people could feel or shew, on the loss of a most esteemed and beloved pastor.* His labours and virtues are recollected, his works are perused, by them with no common pleasure. And calling to their minds the instructions which they received from this venerable man, in their character of *Christians, protestants and dissenters*, they have carefully acted on his advice, by *forming their theological sentiments, and choosing their religious teachers, for themselves!*

Dr. Price's life is so agreeable a subject of contemplation, that, on this account, we have been interested by the *Memoirs* of it: in the performance of his task, Mr. Morgan has disappointed us; and such, we imagine, is the feeling with which his work has been read by the public. A second volume of his uncle's sermons, would be a far more welcome present.

N.

ART. III.—*Chemical Essays, principally relating to the Arts and Manufactures of the British Dominions.* By Samuel Parkes, F. L. S. &c. &c. In Five Volumes. 12mo. Plates. 2l. 2s. Baldwin and Co. 1815.

WE were amongst the first [see our 2nd Vol. pp. 30—33] to recommend Mr. Parkes's *Chemical Catechism*, which has already passed through six editions, and may be said to have established itself in the good opinion of the public. The same character that has rendered the *Chemical Catechism* popular belongs also to these *Essays*,—viz. simplicity, perspicuity, fulness of explanation, a regard to what is useful rather than what is shewy, and a readiness to serve on every occasion the interests of morality and religion. It is in this last point of view chiefly that the *Essays* claim a place in this department of our work.

The *Essays* are Fifteen in number, and are on the following subjects:—Utility of Chemistry (reprinted with enlargement and corrections from

the *Chemical Catechism*); Temperature; Specific Gravity; Calico Printing; Barytes; Carbon; Sulphuric Acid; Citric Acid; Fixed Alkalies; Earthen-ware and Porcelain; Glass; Bleaching; Water; Sal Ammoniac; Edge Tools.

The following extracts from the *Essay on Temperature* may serve as a specimen of the moral character of Mr. Parkes's general reflections.

"A person accustomed to the examination of the works of nature, can scarcely avoid being often very much struck with the beauty and excellence of the arrangements which its divine Author has established for the preservation of the world and the various animated beings which inhabit it. Some of these native and original appointments are contrivances of great wisdom. Of this class, the following appears to me to be a most striking instance, though not often adverted to.

"Land is capable of receiving much more either of heat or cold, than water. In the neighbourhood of Marseilles, Dr. Raymond often found the land heated to 160°; but the sea was never hotter than 77°, and even this heat it receives chiefly by its communication with land; for in July 1765 he found that the part of the bay next the land was at 74°, the middle of the bay 72°, and the entrance of the bay 70°. On the contrary, he frequently observed the earth in winter cooled down to 14° or 15°, but the sea never lower than 44° or 45°.

"Were it otherwise, and that the waters on the face of the earth, had the property of acquiring the same temperature either of heat or cold as the land, the evaporation in summer would be excessive and detrimental; and in winter all navigation would be suspended, and the finny inhabitants of the water would inevitably perish. 1. 123—126.

"The first idea which naturally presents itself on this subject is, that nothing but consummate wisdom and goodness could have suggested the formation of such an infinitude of animals and vegetables of various natures and properties, and all peculiarly adapted to the various climates in which each and every of them are respectively placed:

"Life buds or breathes from Indus to the Poles,

And the vast surface kindles as it rolls!"

"But it is not a little remarkable, that while every climate on the face of the earth, and almost every situation has a race of animals peculiarly fitted for it, and that can flourish and propagate no where so well as in their native quarter of the world, man should be so organized that he can reside, increase and multiply on every part of the habitable globe." 1. 135, 136.

"Nature has made choice of several expedients for lessening the power of cold, and moderating the rigour of severe winters. The snow which generally covers the earth at this season is one of these, and it is very efficacious in preserving the earth at one uniform temperature, however cold may be the surrounding atmosphere. In like manner the atmosphere itself, being a bad conductor of heat, is a great preserver of the earth's temperature. Were it not for the atmosphere, the caloric inherent in the globe, would soon pass off and be dissipated in unbounded space.

"The temperature of the human body is uniformly preserved in the same manner. The air which is infolded with our garments prevents the animal heat from passing off, and hence it is that loose clothing is generally warmer than that which is fitted closer to the body. There seems to be a living principle in vegetables, in the seeds of vegetables, and in fish, which enables these to resist the effects of cold, and of becoming frozen in temperatures lower than that at which water congeals. For, in rivers and other great bodies of water, when the water freezes, the rapidity of the process is moderated by the water itself giving out a large portion of caloric, during the act of freezing. This circumstance is, in a variety of instances, of incalculable benefit to the world, besides shortening the duration of winter, and lessening its severity." I. 272—275.

Mr. Parkes renders his Essays lively and entertaining by the perpetual introduction, in the text or notes, of historical or biographical anecdotes. The following interesting account of a character little known is given in the Essay on *Earthenware and Porcelain*.

"The white enamel ware was brought to its present state of perfection by Bernard de Palissy, a native of the diocese of Agen, in the province of Guyenne in France; a spot celebrated for being the birth-place of the memorable Joseph Scaliger.* Palissy was in a low station of life, but he was eminent for his knowledge, industry and talents. There were indeed so many interesting traits in his character, that I trust I shall be excused if I recite a few of the chief circumstances of his life.

"He is said to have been a skilful painter upon glass,† but more generally known as

"* Scaliger is called *memorable*, because he was not only well versed in all the sciences, but understood thirteen different languages. It has been said that he was the most learned man that any age ever produced. The variety of subjects on which he wrote with applause is truly astonishing."

"† In the time of Palissy the art of painting upon glass was nearly lost. In this

a chemist. Originally he was a land surveyor and draughtsman; but his taste for natural history led him to abandon this employment, and induced him to travel for instruction over the whole of France and Lower Germany. An accidental circumstance threw into his hands a cup of enameled pottery; and, from that time, his whole attention and fortune were taken up in experiments on enamels.‡ Nothing can be more interesting than the narrative which he himself has given of his labours.

"He exhibits himself as building and rebuilding his furnaces, always on the eve of success; worn out by labour and misfortune; the derision of the public, the object of the angry remonstrances of his wife; and then as being reduced to such an extremity as to burn his furniture, and even some of the wood-work of his house, to keep his furnaces going. His workman presses him for money, he strips himself, and gives him part of his clothes. But at length, by dint of indefatigable labour, constancy, and genius, he arrived at the desired degree of perfection, which gained him the esteem and consideration of the greatest men of his age.

"He was the first who formed a collection of natural history at Paris,§ and even gave lectures on that science; receiving a moderate subscription from each of his auditors, under the obligation of returning it four-fold if any thing he taught should prove false. He was the author of many singular books on subjects of agriculture, fire, earths, salts, &c. that are now very difficult to be found, and it is to him especially that Buffon is indebted for many useful hints.

"Palissy was the first who ventured to affirm that fossil shells and calcareous

country it was classed with the ARTES PERDITÆ; but Mr. Walpole has shown by a regular series of artists and their performances that this secret was never entirely lost. Walpole's Anecdotes of Painting."

"‡ John Petitot of Geneva was the inventor of the *modern* enamel painting. An account of his experiments and discoveries may be seen in the 12th vol. of the Biographical Dictionary, p. 173; and also in Granger's Biographical History, vol. ii. p. 288."

"§ Mr. Stillingfleet in his "Calendar of Flora," has shown very satisfactorily the importance of the study of natural history. The ingenious Mr. Martini of Berlin, who died in 1778, had undertaken an immense work on this science. It was entitled "An Universal Dictionary of Natural History." He lived to finish only 4 volumes; and though they contained nearly 700 pages each, he did not get through the second letter of the alphabet. I am not informed whether this work has been continued."

mountains are the remains of real shells; * he was also the first who taught the true theory of springs, and in all respects was an eminent and accomplished man. The very form of his works exhibits a proof of original genius; they consist of dialogues between Theory and Practice, in which Practice is always the instructor, while Theory is represented as a scholar proud of his own understanding, but indocile and ignorant.

"The high reputation he acquired, and the obligations under which his countrymen stood indebted to him, were however not sufficient to defend him from the persecution of the League; for, being a protestant, Matthew de Lawnay,† one of the greatest fanatics of his day, caused him to be dragged to the Bastille at the age of ninety years,‡ where he signalized himself by acts of firmness and heroism.

"His reply to Henry III. deserves to be commemorated. "My good man," says the king, "if you cannot reconcile yourself to the matter of religion, I shall be compelled to leave you in the hands of my enemies." "Sire," said Palissy, "I was perfectly ready to surrender my life; and if the action could have been accompanied with any regret, certainly it must have vanished, after hearing the great king of France say, 'I am compelled.' This, Sire, is a situation to which neither yourself nor those who force you to act contrary to your own disposition, can ever reduce me, because I am prepared for death; and because neither Your Majesty nor your whole people have the power to compel a simple potter to bend his knee before the images which he fabricates.||" III. 226—235.

In an "Additional Note," Mr. Parkes adds, concerning this intrepid man,

"Palissy is said by Fontenelle to have gone as far in the character of a philoso-

"* From the time of Palissy, this subject seems not to have employed much of the attention of learned men till within these 50 years, when the late Empress of Russia engaged the celebrated M. Pallas to traverse the vast regions of her dominions in Europe and Asia, for the express purpose of investigating the origin and the formation of mountains. The account of the result of these labours, was printed at Paris in 1779, in a small volume of 90 pages."

"† This man must not be confounded with the celebrated De Launay who wrote the "Remarks on the Roman Jurisprudence," and died in 1693."

"‡ The venerable Palissy died about the year 1590."

"|| Chaptal's Elements, vol. ii. p. 90; and the Biographical Dictionary, 8vo, 1798, vol. ii. p. 396."

pher as genius without learning could carry him. This eminent man, when in his pleasant moments, used to say, in reference to his trade as a potter, that "he had no property whatever, except heaven and earth."—*Nouveau Dict. Hist. art. Palissy*, viii. p. 261 For an account of the books published by Palissy, and of the nature of his writings, consult Platt's *Jewel House of Art and Nature*, part ii. 4to. London, 1594." V 187.

The Engravings, twenty-three in number, are, with the exception of one taken from a foreign Journal little known in England, from original drawings; amongst them is a beautiful portrait of Lord Chancellor Bacon.

The value of the work is enhanced by a very copious index.

ART. IV.—*An Essay on the Doctrine of Original Sin.* By R. Wright. 12mo. pp. 48. 1s. Eaton. 1815.

"ORIGINAL Sin" is sin before sinning. The phrase, like that of the *Trinity*, is not scriptural, but of human invention. The *imputation* of sin where there is none actually is immoral: it is a false charge: amongst men it bears the name of calumny; yet it is a point of *orthodoxy* that this wrong imputation is made by the Creator against his creature man.

In the ninth Article of the Church of England, "Original Sin" is pleasantly phrased "Birth Sin," which is tantamount to the sin of being born.

No one part of the popular system is, in the view of its advocates more important, or in our view more pernicious, than this doctrine. We are therefore pleased that Mr. Wright has taken it up in the present little work. With great simplicity he has at once stated and refuted it, and we cordially recommend his Essay to all that love truth and fear God and repose confidence in the scriptures. If with Mr. Wright's Essay the reader study also Dr. Cogan's Letters to Mr. Wilberforce on Hereditary Depravity, he will have a complete view of the subject and will be compelled, we think, to reject the unholy doctrine of Saint Augustine and the dark ages, and to ascribe righteousness to his Maker.

ART. V.—*On the Slave Trade and on the Slavery of the Blacks and of the Whites.* By A Friend of Men of all Colours. Translated from the

original French of M. Gregoire, formerly Bishop of Blois. 8vo. pp. 100. Conder. 3s. 6d. 1815.

• **T**HE good Bishop of Blois," as the translator tells us M. Gregoire is familiarly termed, has in this publication rendered a new service to the cause of humanity and charity. By the *black* slaves no one needs to be told that he means the African negroes, whose cause he pleads on the broad basis of justice,—but who are the *white* slaves? No other than the *Irish Catholics*.

"What! the son of a *black*, born in England, shall be admitted, if he be a Protestant, to all municipal rights, while they shall be unmercifully denied to a *white*, because he is a Catholic!" Pp. 60, 61.

At this, the liberal Bishop is naturally indignant, and in his confidence in the English character he anticipates the period when "by a solemn act, reparation will be made for the accumulated injuries which the Catholics, the Dissenters, and even the Jews have for ages sustained:" (p. 29) in this will consist the true glory of the country; "the discharge of this debt would be received as a favour, and would cause no tears but those of joy; while the burning of Washington has drawn tears of grief from all persons of sensibility," (p. 80, 81): nay, further, the Bishop conjectures that "the period is not very distant, when governments will, for the most part, be brought to admit the principle, that civil and political rights not being inherently connected with any religious opinions, all that civil authorities can have to do with different modes of worship, is to prevent them either from being interfered with or from interfering with others" (p. 76, 77).

In this little work, the Bishop often glances at the unhappy state of his country. He writes with the despotism of a government which dreads the press full before his face. Wretched France! where Truth itself "is esteemed a contraband article till it has appeared at the *Custom-House* of Thought and obtained its passport, after having undergone the arbitrary clipping and shearing of the censorship" (p. 88).

ART. VI.—*The True Spirit of the Church of England considered, in a*
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Charge to the Clergy of the Archdeaconry of Norwich. By the Rev. H. Bathurst, LL. B. Archdeacon of Norwich, Rector of North Creak, and of Oby, in the county of Norfolk, and late Fellow of New College, Oxford. Delivered at his Primary Visitation in May 1815, and published at the Request of the Clergy. 4to. pp. 40. Stockdale.

ARCHDEACON Bathurst is the son of the venerable Bishop of Norwich, and with great propriety dedicates to his "Dear Father" this Charge, which is imbued with the same good sense and charitable spirit and unassuming eloquence that have endeared the Bishop to all denominations of Christians. If we envy the clergy of our Establishment in any thing, it is in the ample means which they possess of gaining the affections of mankind by moderation and catholicism: happy those of them that like this good father and son are at leisure from the pursuits of worldly policy to gain the true and durable riches of public esteem!

Our eulogium on Archdeacon Bathurst is not earned by his surrender of the principles of his Church; he boldly vindicates the Establishment: nor by any compliments to the Dissenters; he sketches the character of their forefathers, the Puritans, in no black colours, but at the same time in no bright ones: we admire in him that which is above all speculative truth, and which will last when the controversies between particular sects will have died away, namely, evangelical benevolence.

We have great satisfaction in concluding this brief article with two short extracts from the Charge:—

"Nature itself seems to have fixed the temperature most favourable to human genius and happiness between the extremes of heat and cold; and true religion, which is ever a copy of those perfections which are derived from God, and which, through nature, flow from him, seems to have fixed truth and virtue in the like fine latitudes; not indeed as though there were any singular spot, any one invisible and nice point, wherein our moral perfection, so far as attainable here, lies, but in a sufficiently broad though comparatively confined space. There is room enough for many characters, expressive of as many beauties as there are colours in the rainbow of heaven, equally capable of union and melting into one form."

of heavenly hue and design; and these different shades (even as different colours please different visions) seem formed to recommend religion in all her different complexions, all beautiful, though not all exactly the same; all ranging under a general description, though not exactly similar. The features of the Christian graces may be reflected upon by the various temperaments of the soul; they may receive a colouring from warmth, or a colder hue from the languor of natural disposition; but they are all Christian graces still in the purview of that charity which is the bond and seal of all their excellencies." Pp. 34, 35.

"— Apply these remarks to religious knowledge and perceptions, and instead of condemning shades of character because they be darker or lighter than your own, consider them to be *varios diverso sole colores*, as the different reflections of the same great light of heaven, in a different position with respect to the object. Our very infirmities are allied nearly to our best and greatest qualities; and you may as well wish to strike the moisture from the rain, and yet to retain its fertilizing quality, as you would wish to have qualities of virtue and worth here, without some tendency to defect or exuberance. Among ourselves are many minds and shades of perception. With a graver and a deeper shade of virtue than others we are expected, inwardly as well as outwardly, to be invested; but if there be differences only which are not essential between us, let us consider them all as instrumental to what is good; and instead of censuring or reflecting upon one another for different modes of pursuing the same good ends, let us shew a pattern of what the world is unhappily, in many great things, much in want, a spirit of true Christian charity, which, instead of setting up the idol of its own particular affections as the infallible test of what is excellent and true, takes into consideration circumstances, passions, perceptive powers, particular habits, and, in all things, is desirous to direct us to harmony, to peace and to patient endurance, rather than to domineer over others, to dictate our own opinions, or to trust presumptuously to our own right hand and ability." Pp. 38, 39.

ART. VII. *A Letter to the Right Rev. Thomas Burgess, D.D. F.R.S. and F.A.S. Lord Bishop of St. David's*; containing Remarks on his Lordship's Introduction to the Doctrine of the Trinity, and to the Athanasian Creed. By a Clergyman of the Church of England. 8vo. pp. 92. Rodwell. 1815.

THE object of this Letter, as stated by the writer, is to prove that the doctrine of the Trinity is not so

clearly revealed in the Scriptures as to warrant Bishop Burgess and the Athanasian creed in damning such as doubt or disbelieve. But, in fact, it proves a great deal more, viz. that the doctrine of the Trinity could not have been believed by the Sacred Writers, and that it wants support from the early Fathers.

The author is evidently "a clergyman of the church of England:" he is also a scholar, a good writer and a well-informed theologian; and what is of more value, he is a Christian in spirit. He professes not to side with the Unitarians, he avowedly dissents from Bishop Burgess and the Athanasians; he would, we suppose, call himself a *Seeker*. Good-tempered Christians of every party will be pleased with his Letter; bigots will blush, at least they can scarcely rave whilst they read it. The clergyman has "taken the unusual liberty of sending a copy to the Bench of Bishops." We wish we had the means of conveying one into every church, chapel and meeting-house, throughout the kingdom.

ART. VIII.—*An Attempt to explain the Term Unitarian*, occasioned by a Note in Dr. Gregory's Work on the Evidences, Doctrines and Duties of the Christian Religion, in a Letter to that Gentleman. By John Fullagar. 8vo. pp. 60. 2s. 1814. Eaton.

IT is the opinion of this author that the term *Unitarian* properly belongs to all Anti-Trinitarians. He censures the application of the term *Socinian* to modern Unitarians. In the Letter are arguments in behalf of Unitarianism in general.

Mr. Fullagar finds fault with our review of Mr. Hughes's sermon before the Southern Unitarian Society (see vol. viii. p. 273). On a revision of that article and a reperusal of the sermon, we cannot acknowledge the justice of this author's animadversions. Assuredly, we never "took alarm" at the sentiments of the sermon, or "condemned the drift of it" or "decried" it. Mr. Fullagar may think that the "drift" of the discourse is not to uphold the hypothesis of Ben Mordecai; but he cannot deny that that hypothesis is maintained in it, or that the critical principles of the whole sermon are brought to bear upon the hypothesis.

OBITUARY.

AT Dover, Kent, the 17th of June, 1815, **MR. JAMES PIERCE**, in the 26th year of his age. A decline of which, alas! the symptoms had been long apparent, terminated his life. He sustained his illness with fortitude, whilst resignation marked his gradual descent to the tomb. He gave pleasing indications that religion had touched his heart, and had he been spared there is every reason to believe that he would have devoted himself to the interests of a rational and scriptural piety. As a member of the community he was characterised by frankness of manners, liberality of sentiment and an undeviating integrity. His remains were interred in the family vault of the burial-ground belonging to the General Baptists, by the Rev. B. Marten, who delivered an impressive oration on the brevity of life, the certainty of death and the awfulness of future judgment. Mr. Samuel Dobell, Sunday evening, July the 2nd, preached a funeral sermon from Job xxvii. 11. *I will teach you by the hand of God—that which is with the Almighty will I not conceal.* The house was crowded and the discourse, suited to the melancholy occasion, made a deep impression on the hearts of the hearers. The deceased was the last surviving son of the late much-esteemed Mr. Sampson Pierce, of Dover, who was ever ready to succour the distressed, and who was perseveringly active to promote the interests of religion. The widow and her two daughters affectionately cherish their memory. *The world passeth away and the fashion thereof—but he that doeth the will of God abideth for ever.* J. E.

Died, at Portsea, September 15th, at the age of 22 years, **SARAH LOUISA CHALDECOTT**, daughter of Mr. Isaac Chaldecott, Surgeon to the Garrison of Portsmouth, and grand-daughter of the late Mr. George Smith, the eminent Landscape Painter, of Chichester, a portion of whose genius she seemed to have inherited. A fortnight before the solemn event which terminated her short but valuable life, she was in health, and with an engaging sprightliness enjoying and contributing to the purest pleasures of social intercourse. Being endowed by nature with superior mental capacities, she had, under peculiar disadvantages, made great attainments, having, principally by her own application, acquired a thorough knowledge of the English language, and a proficiency in the French. In the most pure and elegant female accomplishments she had, by the same means, arrived at considerable perfection. In music, her vocal powers, which combined sweetness with chaste expression, were the delight of all who heard them exerted. With history

and general literature she was well acquainted, and being gifted with an excellent memory, her conversation was peculiarly interesting—From it, while the young derived pleasure, those of more mature age and judgment often obtained improvement. She was not unnoticed by the muses, several small pieces having occasionally appeared before the public. She had been several times engaged in the task of domestic education, in which her conscientious assiduity was ever rewarded by the evident improvement of her pupils, and by their warmest affection. But she possessed another excellency, which was prized by herself and her friends above all others—her firm adherence to virtue and religion. In the first, she was most correct and exemplary, in every situation. In the latter, she was grounded from personal inquiry and mature reflection. The two important principles on which her opinions were founded, and from which her consolations were derived, were the Unity of the Divine Being, and the essential perfection and benevolence of his character. The one preserved her from perplexity in religious worship, the other from the dread of futurity. To heaven she could look, as the abode of her Father, the author of every blessing, rightly estimating the gospel as the most invaluable of his gifts; and under such views, and influenced by such principles, was habitually prepared for his summons: hence, though her warning was short and her passage painful, she evinced no terror, none of that frightful disquietude which other views often create. She trusted in the word of God, and with serenity and resignation, inspired by the best hope of the Christian, almost imperceptibly breathed her last. Being a member of the General Baptist Society, her remains were interred, on Sunday the 17th, in the aisle of the Chapel in St. Thomas's Street, Portsmouth, by Mr. Joseph Brent, her respected friend and pastor. Of the same family, three other children of the most promising talents, have fallen a prey to death, within a few years—a brother of 14 years, a sister of 15, and another brother of 18, who had just served his term as a midshipman in the Royal Navy, and was returning from a foreign station, being entrusted with the command of a prize, captured by another ship, which could not spare hands to navigate her, when he was overtaken by a storm at sea, and has never since been heard of.

Lately, in Italy, of a fever, the Rev. **JOHN CHETWODE EUSTACE**, author of the Classical Tour in Italy. Few works of equal magnitude, and on a subject unconnected with the feelings or occurrences of the day,

ushered into the world by no patronage, and written by a man till then known to a small circle only of friends, ever experienced so rapid a diffusion, or acquired to the author so sudden and extended reputation. His acquaintance was sought by almost all persons in this country, distinguished by rank and talents, and their expectations of pleasure and profit from his society were more than equalled by the amenity of his manners. Dignified without pride, cheerful without levity, in his intercourse with the world he never for a moment lost sight of his sacred character, or its duties, which he fulfilled without ostentatious display, or affected concealment.

Although his Tour in Italy exhibits not only his extensive acquaintance with classical and polite literature, but his cultivated and refined taste, yet the spirit of Christian morality and Christian benevolence, which breathes in every page, is perhaps its most striking feature; and the same gentleness and candour are conspicuous in his controversial writings. His Letter to the Bishop of Lincoln is, perhaps, unequalled for argument exempt from pedantry, and for freedom of discussion untinged by acrimony.

Those who had the happiness to share his friendship, saw and felt in every instant of their intercourse with him, that his reli-

gion was not less that of the heart than the head; and that the faith of his sincere conviction was the spring and first mover of his whole conduct.

His acquirements as a polite scholar, and the elegance of his style, are well known to the numerous readers of his published works. His friends alone know that his poetical talents were of a high order. He had made considerable progress in a Didactic Poem on the Culture of the youthful Mind; which diffidence alone had prevented him from finishing, but which, in the opinion of those who had seen it, and who were well qualified to judge of its merits, would have added much to his already high reputation. Amidst his other pursuits he had deeply studied the English Constitution, and none could more warmly admire, or more strongly feel its excellence. His political sentiments were those of the men designated by the title of *Old Whigs*; equally abhorrent of the debasement of arbitrary sway, and the wild uncurbed wanderings of democratic fanaticism. His loss will be long lamented, his memory long cherished with affectionate respect, by all who knew him. They will not forget the lessons his life not less than his conversation taught them; and this slight memorial will not be the last tribute paid to his talents and his virtues.—*Mora. Chron. Sept. 13.*

INTELLIGENCE.

FOREIGN.

NAPLES.—It may not be generally known that during the latter part of Joachim's (Murat's) reign at Naples, he had countenanced the assembling of a few strangers, chiefly Swiss, French and English, who thus established the first Protestant congregation in Italy. Of course, this heretical innovation will be done away at the restoration of the Sicilian Ferdinand; so that, through the instrumentality of the British navy and the Austrian army subsidized by us, the Protestant Religion will be happily extirpated from Naples, and not appear elsewhere in Italy. (*JUNE 12.*)

MEXICO.—The newspapers from Spanish America describe the spread of the Revolution. Large bodies of insurgents had approached the capital of Mexico and alarmed and distressed the viceroy.

It would be impossible to enumerate the numberless actions detailed in the file of Gazettes, not only in consequence of their frequency and embracing a long period of time, but our readers would not know the geographical position of the places. The principal military action is that of the siege of Coporo (45 leagues from Mexico), where the largest body of Royalist troops was employed, and which had been raised after con-

siderable loss on the part of the besiegers. As far as we can collect, the general aspect presented by the whole of New Spain, is exactly the same as that of Old Spain in the late war; the Royalists possess only the capitals of provinces, in which they are obliged to keep many troops to maintain internal order, and keep their communications open as well as they can. They can hardly venture into the field, and even in this situation their advanced posts are frequently attacked, as was lately the case with the outworks the Viceroy had established two miles from Mexico. The Insurgents are completely organized into strong guerillas and parties, and nothing Royalist can traverse the roads without covering troops.

Whilst the Viceroy and the Inquisition are celebrating with Bull Feasts and Te Deums in the capital, the restoration of FERDINAND to his throne, his Generals are burning the defenceless towns and villages, murdering their inhabitants, and the Independents intercept the roads, take and fortify strong positions, establish points of support and communication, strengthen their armies by the defeat and desertion of their enemies, which latter increases from the Viceroy being without funds. It also appears that the Independents send agents to

New Orleans, to solicit arms from the United States; they have established maritime communications with New Orleans, through the means of the Cartagena privateers which frequent their ports, and what is still more important is, they have established a National Congress, out of the reach of Spanish bayonets.

The details fill the mind with horror and dismay: Massacres and devastation appear on the face of each page, and again remind us of the conquests of CORTEZ and PIZARRO. Their consequences, will however, have a contrary effect. The late peace with the United States, begins to afford the facilities of arms; and Europe, ponder, whilst it is yet time, for it is the Republic of North America, that is about to reap the greatest share of the honour, glory and fruits, of rescuing the oppressed discoveries of COLUMBUS from an iron and degrading yoke.

Persecution of the Protestants in the South of France.

Extract from the Bulletin of Nismes.

"On the 5th of July several domains belonging to Protestants were burned, and on the 6th a still greater number. The steward, (*Gerisseur*) of the estate of Guirandin was stretched over a fire. After his death they took him down and exhibited the body to passengers. The 7th, 8th, and 9th were more calm days; there were only pillages. On the 5th they massacred almost all the prisoners who were Protestants. A pretended national guard, formed of all the malefactors, and of all the worthless wretches of the environs and the town, are accused of these crimes. One of the captains is a person of the name of TOISLAJON, a sweeper of the streets, who alone has killed fourteen Protestants. They broke open the grave of a young protestant girl to throw her into a common receptacle of filth. Those protestants whom they do not kill they exile, and throw into prison, and yet there were a great number of royalists among them.

"From the 10th to the 14th July no courier from Paris arrived. On the 16th the KING was proclaimed by the Urban Guard (composed of men between 40 and 60 years of age) followed by all the most respectable persons in the town, and the white flag was hoisted.

"On the 17th armed bands of brigands, and the national guards of Beaucaire came to disarm the military, who sustained an assault in the barracks, and they were almost all massacred. Their numbers amounted to 200.

"On the 18th many peaceable citizens were massacred—many houses pillaged. On the afternoon of that cruel morning, the mad wretches ran about the town calling out that they wished a second Saint Barthelemy.

"On the 19th the Prefect published a

proclamation, recalling the peaceable persons who had quitted the town; they obeyed this order and a great number were assassinated.

"From the 20th to the 29th the pillages and assassinations did not discontinue. Those who sought their safety in flight were assassinated on the roads. Some were conducted into prisons, where they are still groaning.

"On the 29th the Prefect of the King arrived. The other Prefect had been named by ———, the Royal Commissioner.

"On the 30th a *Te Deum* was chanted. On the 31st the new Prefect published a very prudent proclamation, but he quitted Nismes.

"On the 1st of August, M. de CALVIERS, the person whom the Royal Commissioner had named, resumed the functions of Prefect, and 16 Protestants were massacred. They went about seizing them in their houses, and they cut their throats before their own doors. Many were massacred in the fields. The night between the 1st and 2d was the most cruel. M. de CALVIERS caused an order to be posted up, which seems to have somewhat calmed these pretended Royalists. On the 4th several country seats were set on fire.

"The peaceable citizens, the members of the Urban Guard, have been again forced to flee to save themselves from destruction. The Prefect sent an order to them to return, under the penalty of having the laws respecting emigration put in force against them. Those who returned into the town experienced either death or captivity. It is uncertain whether M. de MONTCAUM or M. de CALVIERS is most guilty of allowing or causing the commission of all these horrors, but suspicion falls principally on the former, who is Royal Commissioner, and whom it is said the King had a considerable time ago ordered to cease his functions.

"Nothing promises any security to the friends of order; for all the authorities, with the exception of two persons, are composed of the most timid and feeble men.

"The Attornies (*Notaires*) and the *Avocats* have formed resolutions not to retain or to receive into their bodies any but Roman Catholics.

"Nismes has already lost its rank amongst the commercial towns. It is on the brink of complete annihilation.

"The Prefect named by the King was a M. d'ARNOT; he has done no good. The foreign troops have been implored to force the brigands to repose, and to assist the true Royalists, for the brigands abuse this name, which they will render universally odious.

"The number of deaths is prodigious; we have not an exact enumeration.

"Horrors of the same kind are continued in the neighbouring towns."

DOMESTIC.

RELIGIOUS.

Manchester College, York.

The twenty-ninth annual meeting of the Trustees of Manchester College, York, was held at the Cross Street Chapel Rooms, Manchester, on the 4th Day of August, 1815.

OTTIWELL WOOD of Liverpool, Esq. in the Chair.

The proceedings of the Committee were read over, and confirmed, and the Treasurer's accounts laid before the meeting and passed.

The following officers were chosen for the year ensuing :

BENJAMIN GASKELL, Esq. of Thorne's House, Yorkshire, M. P. President.

James Touchet, Esq.	} Vice Presidents.
Joseph Strutt, Esq.	
Peter Martineau, Esq.	
Daniel Gaskell, Esq.	
Rev. William Turner,	Visitor.
Mr. George William Wood,	} Treasurer.
Mr. Thomas Henry Robinson,	
Rev. J. G. Robberds,	} Secretaries.
Mr. Samuel Kay,	
Mr. James Touchet, jun.	
	} Auditors.

The Deputy Treasurers and the Committee of the preceding year were re-appointed, with a few alterations in the Committee.

The annual report which will be published shortly will contain the usual statement of the Receipts and Disbursements for the past year, and of the present funds of the College.

An opportunity having occurred for redeeming the chief rent of £58. 12s. per annum on the property in Manchester, it was thought advisable that it should be done, this has occasioned a large addition to the ordinary expenditure of the year, and there is in consequence a balance owing to the Treasurer of £336. 9s.

It is hoped that the generosity of the public will speedily enable the Committee to discharge this debt.

A large addition to the number of Lay Students was announced for the next Session.

The friends to the Institution dined together as usual after the meeting, at the Spread Eagle Tavern. Isaac Harrop, Esq. of Altringham, in the Chair. Nearly eighty gentlemen sat down to dinner, among whom were upwards of twenty ministers, and a considerable number of gentlemen who had been educated in the College; much interesting discussion took place during the evening on matters connected with the history and prosperity of the Institution.

W.
Manchester, September 1st, 1815.

Settlement of the Rev. John Beattie at Elland.

On Thursday September 7th, a Meeting of Dissenting Ministers, commonly called Presbyterians, of the West Riding of Yorkshire, with other friends from a distance, was held at Elland near Hallifax, for the purpose of recommending to the Divine blessing the connexion recently entered into between the Congregation (late under the pastoral care of the Rev. Josiah Townsend) and the Rev. John Beattie.

The service commenced with singing a hymn. The Rev. H. Turner, of Bradford, offered the introductory prayer, and read suitable portions of the Scriptures. Another hymn was then sung; after which John Thomson, M. D. (on the part of the Congregation and Trustees) gave a statement of their Religious Principles and of the motives that had induced them to invite Mr. Beattie to become their pastor. In introducing this part of the service, a just and very interesting tribute was paid to the memory of the late Joseph Dawson, Esq. of Royds-Hall, near Bradford. This highly venerated character had often been engaged in similar services, and especially (on occasion of the recent settlement of the Rev. H. Turner at Bradford,*) in that particular part of the service which Dr. Thomson was then undertaking; and had his life been spared, would in all probability (as being a Trustee of the Chapel) have represented the Congregation on this occasion. This tribute of respect, in which all who were present and had been acquainted with Mr. Dawson must sincerely have participated, was followed by a brief but comprehensive view of the religious faith generally avowed by Unitarian Christians, with a notice of the particular passages of Scripture from which their principles are derived. A concise account was given of the progress of these sentiments, accompanied by a chronological detail of the various encroachments that had been made upon the *unalienable right of private judgment*, and the more pleasing memoir of the several Acts of the British Parliament, and particularly those passed during the *present reign*, in favour of Liberty of Conscience and freedom of Worship. In these "*the sect every where spoken against*," has at length been recognized as *Christian*, and its members permitted, under the sanction and express provisions of the Law, to worship according to the convictions of their minds, without a liability to pains or penalties. The right and importance of *free inquiry* was explicitly stated; and whilst this right was claimed on the part of the Congregation, it was fully conceded to their Minister. This statement naturally adverted to the constitution of Christian churches and the means adopted for the propagation of their Religious Tenets. In this part, whilst it was

distinctly denied that Councils, Assemblies, Synods, Conferences, Associations, Yearly or Quarterly or any other kind of Meeting of any particular or indiscriminate body of Christians, had any *Scriptural precedent or authority* for exercising any religious jurisdiction whatsoever, and that upon the ground of expediency alone these assemblies could be held; the hope was expressed, that upon the ground of expediency, and from a sense of the necessity that Unitarians should adopt such an expedient, some effective plan for a general union and co-operation might be determined upon by them, and that, with a view to this, a friendly and cordial discussion of the subject might ere long take place, and also a free and scriptural discussion of the subject of church discipline in separate societies. In the conclusion of this part of the service, the minister was assured, of the perfect unanimity with which the Congregation had acted in inviting him to become their pastor, and also of the satisfaction felt by the Trustees for the chapel and for the school (endowed by Messrs. Brooksbanks,) jointly, in being able to further the wish of the Congregation and add to the Minister's comfort, by appointing him to the vacant office of schoolmaster; and he was requested in his turn to state the reasons which had influenced his acceptance and his views with respect to the discharge of the pastoral office at Elland. Mr. Beattie then stated the motives which induced him (or as he modestly expressed himself which *ought* to have induced him) to accept this office and his views with respect to the discharge of it. The Rev. Thomas Jervis, of Leeds, gave the prayer for the minister and people. The Charge devolved upon the Rev. R. Astley, of Halifax, who undertook it on two days' notice. In this Charge he endeavoured to urge upon the minister, upon himself and the ministers present, the leading directions given by Christ and his apostles to those who were to preach the gospel. This series of scriptural charges Mr. Astley classed and urged under the following leading heads: First, the *personal* duties of ministers. Secondly, such as respect their conduct to those under their charge. Thirdly, such as respect their conduct to others. A hymn was then sung. The Rev. Thomas Johnstone, of Wakefield, delivered the sermon to the people from Acts xx. 36, 37, 38. In which, after illustrating with great feeling the interesting connexion subsisting between a minister and his people, as exemplified in the case of Paul and the church at Ephesus, the preacher dwelt more particularly on the duties of a Congregation to its minister. These duties were very strongly urged under the three following heads. First, the duty of habitual attendance on the services of the Lord's day, and of improving every other means and opportunity of religious instruction. Secondly, the duty of frequent and habitual

attendance at the Lord's Supper of all such as believe that Jesus is the Christ, and who live in obedience to his commands. Thirdly, the necessity, under all circumstances, of a consistent Christian profession, and of a life and conversation consistent with that profession. A hymn was then sung, and the service concluded with a prayer and benediction from the Rev. Joseph Bowden, of Leeds, the father of the association. The Rev. J. Donoughue, of Lidyate, read the hymns.

After the service, the Rev. T. Jervis was called to the chair of the meeting, and the rules of the Tract Society (established at Leeds June 8th. See M. Rep. July, 1815) were read and ordered to be printed. After the business of the day, at 4 o'clock, seventy three friends sat down to a frugal and substantial dinner; Dr. Thomson was in the chair. The company consisted of friends from York, Leeds, Wakefield, Huddersfield, Sheffield, Halifax, Rochdale, Mixenden, Bradford, Thorne, &c. &c. The following, and other sentiments gave a spirit to the meeting and excited interesting discussion. The original toast of the association "Our absent friends." The King, and may every poor child in his dominions be able to read the bible, and have a bible to read. Religious liberty all over the world. The Rev. John Beattie and happiness and success to him in his ministry. The Congregation and Trustees. The Rev. C. Wellbeloved, and the Manchester College, York. The Rev. J. Bowden, the father of the association present, and success to the association. The Rev. T. Jervis and the Unitarian society. The Rev. Robert Aspland and the Unitarian Academy. The ministers engaged in this morning's service, and thanks to them. The memory of Mr. Dawson, of Royds-Hall. From the vice-chair, Dr. Thomson and thanks to him for his services. The Rev. R. Astley, secretary to the association, and thanks to him. The Elland Bible Association, and success to the British and Foreign Bible Society at home and abroad. The Rev. H. Turner and success to the Tract Society. The Rev. Messrs. Elliott, Wright, and Knowles, and our friends in the ministry here present. Daniel Gaskell, Esq. and our lay friends present. Mr. John Ashworth, and our friends in Rossendale. Mr. Francis Moat, and the Unitarian Society at Thorne. (This toast was followed by a recommendation from the chairman of the subscription towards building an Unitarian Chapel at Thorne, near Doncaster, and 16l. were collected at the table.) The Unitarian Fund and success to it. The Rev. James Yates and our brethren across the Tweed. Mr. Wright with thanks to him, and success to his mission in Ireland. Mr. George W. Wood, and our friends in Manchester and its neighbourhood. The Editor of the M. Repository and Christian Reformer and success to them. The memory of Sir George Savile. Our Christian Brethren of every

denomination and success to their Christian labours, &c. &c.

R. A. Secretary.

Unitarian Chapel at New-church in Rossendale, (see Monthly Repository, Vol. x. pp. 313, 392, 458, 461, 527.)

Donations in aid of liquidating the debt (£350.) will be received by the Rev. Robert Aspland, Hackney Road; Rev. R. Asley, Halifax; Rev. W. Johns, Manchester; Mr. William Walker, Rochdale; Dr. Thomson, Halifax.

Amount reported in Monthly Repository, Vol. x. pp. 527

178	13	0	
Rev. Henry Turner, Bradford	1	1	0
Mr. Hollins, ditto	1	1	0
Mrs. Stamford, Linley Wood, Staffordshire	2	2	0
James Fenton, Esq. Leeds,	1	0	0
J. P. Heywood, Esq. Wakefield	1	0	0
A parcel of Tracts, from Rev. W. Johns, Manchester.			

By Mr. Aspland.

Mrs. Hughes, Hanwood, Shrewsbury	0	0	0
Mrs. Mary Hughes, ditto	5	0	0
Mrs. Healing, ditto	1	0	0
Misses E. and S. Prime, St. Albans	5	0	0
Senex Cornubiensis	1	1	0
J. F. Barham, Esq. Exeter	1	0	9

£202 18 0

Further Subscriptions to the Unitarian Chapel, Neath, Glamorganshire.

By Mr. R. Aubrey at Manchester.

Rev. Mr. Johns	1	0	0
A Lady by ditto	5	0	0
Robert Philips, Esq.	10	0	0
Mrs. John Philips	3	0	0
Mr. Thomas Hilton	1	0	0
Mr. Hedley	1	0	0
Samuel Jones, Esq.	1	0	0
M. Connel, Esq.	1	0	0
George Murray, Esq.	1	0	0
Mrs. Weston	1	0	0
Mr. Heywood, Bolton	0	10	0

By Rev. Richard Aubrey, of Swansea.

Mr. & Mrs. Smith, Easton Gray	3	0	0
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By Rev. D. Davis, of Neath.

Mr. John New, Evesham	1	10	0
Miss Whitehouse, ditto	0	10	0

Friends at Plymouth by Rev. J.

Worsley	7	0	0
Senex Cornubiensis	1	1	0

By the Rev. W. Blake, Crewkerne.

M. Blake, M. D. Taunton	1	0	0
Rev. William Blake, Crewkerne	1	0	0
A Friend to religion and morality	1	0	0
Samuel Sparks, Esq. Crewkerne	2	0	0

£5 0 0

Sunday, June 25th, 1815, the General Baptist Chapel at Broadstairs, Kent, was re-opened for public worship. It had been so much enlarged that it might be pronounced almost a new building. Convenience and neatness are its present characteristics. Such a place of worship must be an acquisition to Broadstairs and its vicinity. The worthy pastor, Mr. Christopher, has laboured in this part of the vineyard for near thirty years with increasing usefulness, and to him the augmentation of the hearers, which called for the improvement of the Chapel, must prove a source of no inconsiderable satisfaction. In the morning the Rev. Sampson Kingsford preached from Gen. xxviii. 17, *This is none other but the house of God and this is the gate of heaven.* In the afternoon the Rev. George Pound preached from Matt. xvi. 18, *Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it.* In the evening the Rev. B. Marten preached from Psalm, lxxxvii. 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* These discourses were appropriate and acceptable. The devotional services of the day were conducted by Messrs. Flavius Kingsford, J. Evans and Sampson Kingsford. The friends were numerous from various parts of the country, and the day was passed in Christian love and harmony.

MISCELLANEOUS.

Mr. Burnet's Prize Dissertations.—These we alluded to in Vol. ii. p. 110. We find the following account of Mr. Burnet, correcting a former one, in *Maty's Review*, for 1785, Vol. viii. p. 446, 447, from a correspondent who dates "Montrose, 14th December, 1785."—"Mr. Burnet, of Aberdeen, was not a lawyer, but a merchant. His dealings were extensive and his character honourable. Hewas a man of piety, but attended no public worship, as he could not find any church, in the service of which he could conscientiously join. *He seems to have adopted the Socinian system.* Religious inquiry occupied much of his thoughts, and he left behind him a number of MSS. The fortune he got by succession he leaves to his brother and relations. What he had acquired himself, he divides into three parts; two thirds go to charitable purposes, the other third to be laid out on interest by his trustees for 40 years, at the end of which time it will amount to £1600. at least, of this sum, £1200. is to be given for the best dissertation, and £400. for the next "on the power, wisdom and goodness of God, as discoverable by the light of reason, and also as the same are manifested in the revelation by Jesus Christ; also on the comfort and efficacy of a future state on the lives and morals of mankind in this state." The ministers and professors of Aberdeen are to choose 3 judges, who are to determine concerning the merits of the treatises by a plu-

ality of voices. The second premium is to be burdened with the expense of 300 copies, to be distributed by the Trustees. If none of the pieces are thought of sufficient merit, the money is to be disposed of as the other two thirds, and the rents again accumulated for other 40 years and so on for ever. Advertisements to be issued during the last seven of the 40 years."—By a paragraph in the *Morning Chronicle*, August 14, which we subjoin, it appears that the prizes are distributed.—"One of the greatest literary prizes ever given in this island, was decided at Aberdeen, in Scotland, on the 4th instant. Mr. Burnet, a merchant in that city, bequeathed by his will a sum to be allowed to accumulate until it should amount to £1600. sterling, and to be then given in two prizes, the first of £1200. and the second of £400. to two writers who should, in the opinion of three judges chosen by the members of the King's and Marischal Colleges, the Established Clergy of Aberdeen, and his own Trustees, produce the best Dissertations on the subject prescribed by his will. The subject was—the Evidence that there is a Being all-powerful, wise, and good, by whom every thing exists, and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this in the first place from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind. It was required that all the Essays should be lodged with a gentleman at Aberdeen, by the first of January, 1814. Seven years were allowed to candidates to prepare the Dissertations, repeated notices were given in the newspapers of the amount of the prizes, the subject, and the conditions. The Judges appointed and sworn were,

Gilbert Gerard, D. D. Professor of Divinity in King's College; the Rev. George Glenzie, Professor of Moral Philosophy in Marischal College; and Robert Hamilton, LL. D. Professor of Mathematics in the same College, and Author of a work on the National Debt, and various other well-known publications. At a meeting of their electors, held on the 4th instant, in Marischal College, the three Judges reported that they had unanimously decreed the prizes to two Dissertations; and on opening the sealed letters accompanying the Dissertations which contained the name and address of the writers, it was discovered that the twelve hundred Pounds prize was due to W. L. Brown, D. D. Principal of Marischal College, &c. &c. and that of four hundred pounds to T. B. Sumner, Esq. of Eton College.—Dr. Brown has gained several literary prizes on the Continent."

Dreadful Accident.—As Mr. Coldham, Solicitor and Town Clerk of Nottingham, and his friend Mr. Butler, were on their return from Worthing Monday evening, September 18, in a gig, the horse while coming at a foot-pace down Church-hill, which leads into Brighton, suddenly started and ran the vehicle against the wall; both gentlemen were thrown out by the violence of the shock. Mr. Coldham pitched upon his head against a post, and was taken up in a speechless state; he was instantly conveyed to the Castle Tavern, where he had sojourned for the last fortnight, and received every surgical aid, but all proved ineffectual, as he did not survive the accident half an hour. The deceased was unmarried and about 50 years of age. Mr. Butler sustained several severe hurts, but none of a dangerous nature.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS; OR, *The Christian's Survey of the Political World.*

THE affairs of France continue in the same disturbed state, nor can any reasonable conjecture be formed in what manner its eventful revolution will terminate. The Bourbon is the acknowledged sovereign of France, acknowledged by the allied powers and apparently by the majority of the inhabitants. Yet there are fortresses, which displaying the white flag are still besieged by the armies of the allied powers, and it is asked, why, if these powers are at peace with the king, they should attack the towns, which bear the banners of his authority? But the country is in a situation, such as was never before exhibited to the world; it lies at the mercy of foreign powers, and it is far from being certain

that, if they were withdrawn, the present dynasty would exist.

In the mean time an assembly of the states has been called, and deputies have been sent from every department of the country. At the meeting for their election an officer appointed by the Crown presided, and the speeches of several of them with the addresses of the meetings to the sovereign have been printed. All of course avow the sentiments of adhesion to the Bourbon family, and several call out for punishment on the adherents to their late mighty master. What was the real state of the elections can be but little known; for the press does not give, as in England, an impartial account of the proceedings of all

parties. In such a state as France has been in for the last twenty-five years, it must be very difficult to find many partisans of the royal cause, and scarcely indeed any who can cordially desire the restoration of the old regime, with its feudalities, its noblesse and its priesthood.

The two houses will have met before our next, and before their meeting a solemn mass has been appointed to the Holy Ghost, at which the king with his whole court and the two houses are to be present. To a Protestant ear the sound of a mass to the Holy Ghost will excite feelings very unfavourable to the cause for which it is intended to be performed. The proclamation of the king, by which it is announced, has in view a most laudable purpose; namely, a meeting of the king and his legislature to pray to God for the assistance of his Holy Spirit in their deliberations; and assuredly it must be the prayer of every Christian, that the heart of every individual in this meeting may be duly prepared to receive the benign influence of that Holy Spirit, by which our lives ought to be actuated. But when we consider the nature of the service to be offered up solemnly to that God, who is of purer eyes than to behold iniquity, when we compare it with the simplicity of worship required by the gospel of our Saviour, a worship in spirit and in truth, we cannot but lament that the opening of this meeting should be marked by the grossest superstition.

France is agitated by parties, and its ancient system of intrigue seems to have revived with the restoration of its ancient house. A very large body of the inhabitants tired with the changes of the last twenty-five years, and wearied with the abuse of power, which has marked each party in its turn that has obtained it, naturally sighs for repose, and would gladly bend to any authority, under which it may be obtained. They who have remained aliens from their country for so many years, smarting under the pain of their sufferings, and desirous of preventing a recurrence of similar evils, naturally wish for what is called a strengthening of the hands of government, and the placing of such a power in the sovereign, as shall give to them that influence in his affairs, which from ancient ideas they think to be their due. This party is small but active. In the house of peers its influence will be great, what it is in the house of commons time only can manifest. As to the republicans they are either lost, or must refer their sentiments to a more favourable opportunity. The miseries of their common country may operate upon them all, and as far as their internal government is concerned, there is an opportunity of placing it upon a solid foundation.

One of their first concerns is supposed to be the state of their country with respect to

foreign powers, upon what conditions these immense armies are to leave it, what contributions are to be paid for their interference, and what security can be given for the future peace of Europe. These are great and important questions, and it is supposed that the allied powers have prepared a statement of their demands, which will be presented to the body as soon as it is duly organized for deliberation. But what can be the nature of that deliberation, where on one side are representatives without power, and on the other six hundred thousand bayonets! Here is room for the display of magnanimity on the part of the conquerors.

Among the misfortunes of this unhappy country, is now to be added the spirit of religious animosity. This had been smothered during the former constitutions, in which for the most part religious toleration was stipulated for, and during the reign of the last despot, was strictly adhered to. In the south of France, the Protestants are very numerous, and in that part also the Bourbon party is very powerful. This has given rise to many dreadful atrocities. The chapels of the Protestants have been burned down, and their persons treated with the greatest ignominy. The accounts that have arrived in England, are of the most distressing nature, and it is to be apprehended that without great care on the part of the new legislature, the horrible days of Lewis the Fourteenth may be revived. As the restoration of the Bourbons was owing in great measure to the valour of their Protestant allies, it may be hoped that the influence of the latter will be used upon this occasion in favour of their Protestant brethren.

The government of Paris and in fact of the greater part of France is in the hands of the allies. Their troops are so disposed throughout the departments, that a re-action on the part of the French is not to be dreaded; and magnificent reviews have taken place, which serve not only to retain their armies in proper discipline, but to display to the French the strength of their conquerors. Continual hints are thrown out of the approaching departure of these forces, but in the mean time they are fed and clothed at the expense of the vanquished. The trophies of former conquests are daily disappearing. Drafts are continually made from the repositories of works of art; the statues of Napoleon are thrown down; but his laws and his many works of public utility and magnificence will long continue to preserve the memory of his name.

The mighty conqueror is now quietly on his voyage to his destined retreat. His family are scattered in Europe. The heroes, that figured with him in the late subversion of thrones, are living in insignificance. Some are decorated with titles and their

families will inherit their renown. The two nobilities, the old and the new, will after a time coalesce together and both may recollect, that they owe celebrity to a common origin. The heroes of Charlemagne and those of Napoleon, are indebted for their greatness equally to the sword. In due time it is to be hoped, that their title will be amended by the virtues which belong more to civilized life.

Spain has given to the public a specimen of what may be expected from her, in the proclamation of her infamous Inquisition. It does not scruple to hold out the doctrines which were promulgated at the commencement of this cruel institution, whose boast it was, that in the space of a year twenty thousand persons had expiated the crime of their pretended heresy by fire, by torture, by imprisonment, or public confession of their supposed errors. The land is now to be purged from the stains it has received from the heretics, who contaminated her soil, and delivered it from the yoke of its bitterest enemies. The prisons are filled with the defenders of their country, but it is said, and we hope it is true, that remonstrances have been made by the allied powers on this subject. It will be a singular thing, that in the combination for the deliverance of Europe, in which co-operated the Protestant, the Greek, and the Roman churches; the latter should be permitted to retain their domineering influence, and popery should again revive with all the horrors in its train. The true Christian will not however be alarmed at these events. The times and the seasons are in the hands of Divine Providence; but we are assured, that Babylon the great is doomed to perdition, and every thing which opposes itself to the kingdom of the Lamb, will be finally annihilated.

An army of Spaniards had entered France, but by negotiations with the Duke of Angoulême it was withdrawn. The general of the Spaniards on entering the kingdom declared, that he came only for the support of the sovereign on the throne, and hopes that the refusal of his assistance may not be injurious to the Bourbon cause. The Duke of Angoulême has gained great credit by the resistance to their interference, and in fact, the Spanish armies have a call in another quarter of the world, in which however happily for mankind, there is every reason to believe that their efforts will be ineffectual.

All accounts concur that the independence of Spanish America is on the point of being completely established. There seems every reason to believe that that of the vast district of Buenos Ayres is now placed entirely out of danger. It is prepared to resist all the force that can be brought against it by the mother country. The next great and important region is the government of Mexico, and we may soon

expect to hear that the capital is in the hands of the independent party. The Viceroy is cooped up in this city, and obliged to call in from all quarters his troops to its defence. The Americans are very busy in supplying the contending parties with arms and ammunition, and in no short time the trade of all Spanish America will be laid open to Europe. The formation of the new governments will present some novel features. The inhabitants are overwhelmed with superstition, whose arms are used on both sides. The old party has got the priests on their side, who avail themselves of the Confessional to terrify weak minds into allegiance to the former powers; but this has produced a manifesto from the independents, to confine the priests to the business of their office, and to prevent their interference in political concerns. It may perhaps open the eyes of the deluded inhabitants to shake off entirely the chains of priestcraft.

Among these convulsions abroad we are sorry to notice symptoms of disorder at home; but the sister country, we lament to say, has been marked by many outrages on the public peace. To what fatality is it owing that Ireland and Scotland under the same government should so differ from each other? Is it the difference of education or difference of religions? As far as the former is concerned a change may easily be produced; with respect to the latter we may not expect speedy conversions from the popish faith, but it will be recollected that the church of Rome does not give its countenance to crime any more than that of Calvin.

We regret to say, that this improper spirit is not confined to the lower classes. The public has been insulted by a long detail of the preparations for settling a point of false honour, which are a disgrace to civilized life. A person was offended with language used by another. This led to the usual mode of calling to account. The parties were prevented by peace officers from the attempt at mutual assassination in Ireland, and they agreed to take a journey to the Continent to settle their differences. There were it seems to be two duels on this foolish occasion, but two of the parties were stopped in their career in England, and bound over to keep the peace, not only here but elsewhere. This had the effect, and the doughty champions sent over a message to their antagonists, who had already arrived on the Continent, that they were prevented from giving them the intended meeting. Thus the fear of losing a few thousand pounds had the effect, which neither the laws of God nor of their country had previously produced. How ridiculous as well as impious is this whole system of false honour! What slaves do not the men of this world make themselves! An idle speech will excite a commotion in the mind not to

be calmed, but by an attempt at murder! For a trifling word they will risque their lives, and dare the anger of heaven, that they may not incur the momentary contempt of mortals without true honour or true religion! It is said, that one of these misguided men holds an office of importance under government. This ought to have been an additional motive to him to be more circumspect in his conduct; but the world is a tyrant; it admits of no reserve. If we are ordered to give up father and mother, and brother and sister, and wife and chil-

dren, nay, life itself, rather than forfeit our allegiance to Christ, we know in whom we place our confidence: for what do these wretched men sacrifice their lives, and how will they present themselves before the tribunal, where all must be judged? May all such misguided persons be brought to due consideration, before they embark in so dangerous an enterprise. May they be brought to embrace the precept, "Be not conformed to the wicked customs of a world, but be ye transformed into the life of Christ by a renewing of your minds."

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Discourses chiefly on Practical Subjects. By the late Rev. Newcome Cappe. Edited by Catharine Cappe. 8vo. 12s.

The Power of Truth: A Sermon, preached before the Unitarian Society for promoting Christian Knowledge, at Essex Street Chapel, on Thursday, April 13, 1815. By Robert Aspland, Pastor of the Unitarian Church, Hackney. 8vo. 1s. 6d.

A Vindication of the Principle and Objects of the Unitarian Fund. A Sermon, preached at the Unitarian Chapel in Artillery Lane, London, on Wednesday, May 17, 1815, before the Supporters of the Unitarian Fund. By Thomas Madge. 12mo. 1s.

An Essay on the Doctrine of Original Sin. By R. Wright. 12mo. 1s.

The Reasons of the Protestant Religion: A Discourse, delivered at a Monthly Association of Protestant Dissenting Ministers and Congregations, held at the Meeting-House, in Islington, May 4, 1815. By John Pye Smith, D. D. 8vo. 2s.

The Duty and Manner of deciding the more Important Religious Controversies. A Sermon, preached on Sunday, May 14, 1815, at the Unitarian Chapel, in Carruber's Close, Edinburgh; before the Third Annual Meeting of the General Association of the Unitarians of Scotland. By James Yates, M. A. 12mo. 1s.

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A Statement of the Facts connected with a Precognition taken in the College of Glasgow, on the 30th and 31st of March, 1815. By Professor M'lyne, 8vo.

ERRATA.

P. 482. col. 2, note, for "Robertson" read Robinson.

605. col. 1. l. 19, for "Sneatfield" read Streetfield.